

OF THE
DEATH
OF
CHRIST:

THE

Price he paid, and the Purchase he made.

OR, THE

Satisfaction and Merit of the Death of
CHRIST clear'd; the Universality of
Redemption thereby oppugned.

AND THE

Doctrine concerning these Things, formerly delivered in a Treatise
against Universal

REDEMPTION,

Vindicated from the

Exceptions and Objections of

Mr. R. B.

By JOHN OWEN, D. D.

L O N D O N :

Printed for JOSEPH MARSHALL, at the Bible in Newgate-street, 1721.

OF THE
DEATH
OF
CHURCH
THE

Five by said, and the British Museum
OR THE
Sacrificion and Merit of the Death of
Church, the University of
Reading



Doctors concerning the
RED EMP
TION
Vindicated from the
Exceptions and Objections of

Mr. R. B.

BY JOHN OWEN, D.D.

LONDON:
Printed for Joseph Stansfield, at the Bell in Aldgate Street, 1811.

T O T H E

R E A D E R.



F all the Controversies wherewith the Disciples of Christ, through the craft of Satan, and their own knowing but in part, have in several Ages been exercised; there have been none of so great Weight and Importance upon all Considerations whatever, as those which immediately concern the Person and Grace of him by whose Name they are called. As his Person was almost the sole Subject of Contest (of any moment) for the space of many Ages succeeding his converse in the Flesh with the Sons of Men; so in these latter Days, thro' the Darkness of their own Spirits, and the Seducements of the Spirit of Darknes, many in an especial manner do draw forth variety of uncouth Thoughts concerning his Grace, and the Dispensation of the Love of God towards Mankind in him. Yet have not these things been so distinctly managed, but that as they of old with their Oppositions to his Person, did also labour to decry and disannul the Work of his Grace; so many of those who of latter days have been led away into dangerous Misapprehensions of his Grace, both as to the Foundation and Efficacy of it, have also wrested the Things concerning his Person to their own Destruction.

Of those that have entangled the Spirits of the Men of this Generation, turning aside many from the Simplicity of the Gospel, and the Truth as it is in Jesus; none have been obtruded upon the Saints of God with greater Confidence, nor carried out to a more unhappy Issue, than such as assisting corrupted Nature to unbend itself from under the Sovereignty of God, and loosening the Thoughts of Mens Hearts from their Captivity to the Obedience of the Gospel, do suit the Mystery of God in Christ reconciling Sinners unto himself, to the fleshly Wisdom and Reasonings of a Man. It was in our Hopes and Expectations not many Years ago, that the Lord would graciously have turned back all those bitter Streams, which issuing from the Pride, Unthankfulness, and Wisdom of the carnal Mind, had many ways attempted to overflow the Doctrine of the Grace of God, that bringeth Salvation; but finding now by Experience, that the Day of the Church's rest from Persecution, is the Day of Satan's main work for Seducing and Temptation, and that not a few are attempting once more to renew the Contest of sinful, guilty, defiled Nature, against the Sovereign distinguishing Love, and effectual Grace of God, it cannot but be convenient, yea necessary, that the Faith once delivered to the Saints, be contended for, and asserted from the Word of Truth, in the like publick way, wherein it is opposed.

It hath been the constant Practice of all Persons in all Ages, who have made it their Design to beget and propagate a Belief of any Doctrine contrary to the form of wholesome Words, to begin with, and insist mainly upon those Parts of their beloved Conception and Off-spring, which seem to be most beautiful and taking, for the turning aside of poor, weak, unlearned and unstable Souls: knowing full well, that their Judgments and Assertions being once engaged, such is the frame of Mens Spirits under Delusion, that they will chuse rather to swallow down all that follows, than to discharge themselves of what they have already received. Upon this Account, those who of late Days have themselves drank large Draughts of the very Dregs of Pelagianism, do hold out at first only a desire to be pledged in a Taste of the Universality of the Merit of Christ,

To the Reader.

Christ, for the Redemption (or rather something else, well I wot not what) of all and every Man; finding this render'd plausible from some general Expressions in the Word, seeming to cast an Eye of Favour that way, in the Light wherein they stand, as also to be a fit Subject for them to varnish over, and deck up, with Loose, Ambiguous, Rhetorical Expressions, they attempt with all their Might to get Entertainment for it, knowing that those who shall receive it, may well call it Gad, being sent before, only to take up Quarters for the Troop that follows.

To obviate this Evil, which being thus planted, and watered through other Subtilties and Advantages, hath received no small Increase; I have once and again * cast in my Mite into the Treasury of that rich Provision, which the Lord hath enabled many Men of Eminent Learning and Piety, to draw forth from the inexhaustible Store-house of Divine Truth, and to prepare it for the Use of the Saints.

In one † of those Treatises, having at large handled the several Concernments of the Death of Christ, as to the Satisfaction and Merit thereof, in their Nature and Tendency, as well as their Object and Extent; and finding some Opposition made to sundry Truths therein deliver'd, I have attempted through the Assistance of Grace, to vindicate them from that Opposition, in this ensuing Discourse; as also taken Occasion to hold forth sundry other Things of Weight and Importance; of all which you have an Account given in the first Chapters thereof, whither I remit the Reader.

For the present there are some few Things, which (Christian Reader) I desire to acquaint thee withal in particular, which something nearly concern the Business we have in hand.

Since not only the compleat finishing of this Treatise under my Hand, which is now about five Months ago, but also the Printing of some Part of it; the two Dissertations of Dr. Davenant, of the Death of Christ, and of Predestination and Reprobation were set forth: In both which, especially the former, there are sundry Assertions, Positions, and Theses, differing from what is delivered in the ensuing Treatise, and as I suppose, repugnant unto Truth itself: The whole of that Persuasions, I confess, which he endeavoureth in them to maintain, is suited to the Expressions of sundry Learned Men, as Austin, Hillary, Fulgentius, Prosper, who in their Generations deserved exceeding well of the Church of God: But that it is free from Opposition to the Scripture, or indeed Self-contradiction, is not so apparent. Tea, through the Patience and Goodness of God, I undertake to demonstrate, that the main Foundation of his whole Dissertation about the Death of Christ, with many Inferences from thence, are neither found in, nor founded on the Word, but that the several Parts thereof are mutually conflicting and destructive of each other, to the great Prejudice of the Truth therein contained.

It is a Thing of the saddest Consideration possible, that Wise and Learned Men should once suppose, by tempering the Truths of God, so that they may be suited to the Self-Indulgency of unsubdued Carnal Affections, to give any Lustre to them, or in the least to remove that Scandal and Offence, which the fleshly-minded || doth take continually at those Ways of God, which are far above out of its sight. That this is the grand Design of such Undertakings, as that of the Learned Bishop now mentioned, even to force the Mysteries of the Gospel to a Condescension and Suitableness unto the unpurged Relicks of the Wisdom of Nature, when all other Thoughts ought to be captivated to the Obedience thereof, is to me most apparent. Whence else should it proceed, that so many unscriptural Di-

* Display of Armin. *Salus Electorum sanguis Iesus.* † *Salus Elect.* || Rom. 8. 7.

To the Reader.

distinctions, of the various Intentions of God in the Business of Redemption, with the holding out for the Confirmation of one Part of their Opinion, viz. That Christ died for all, and every one, in such a Sense, those very Arguments, which the most that own the Truth of their Inferences, do imply merely against the latter part of their Opinion, viz. In some Sense he died only for the Elect, with sundry inextricable Intanglements, should fill up both the Pages of their Discourses.

*It is no way clear to me, what Glory redoundeth to the Grace of God, what Exaltation is given to the Death of Christ, * what Encouragement to Sinners in the Things of God, by maintaining, That our Saviour in the Intention, and the Designment of his Father, died for the Redemption of Millions, for whom he purchased not one Dram of saving Grace, and concerning whom it was the Purpose of God from Eternity, not to make out unto them effectually any of those means for a Participation in the Fruits of his Death, without which it is impossible but it should be useless and unprofitable unto them: And yet this is the main Design of that Dissertation concerning the Death of Christ. What in that, and the ensuing Discourse, is argued and contended for, according to the Mind of God, we thankfully accept; And had it not been conditied with the unfavoury Salt of human Wisdom, it had been exceeding acceptable, especially at this time. For that there are some more than ordinary Endeavours for the Supportment and Reinforcing of the almost conclamated Cause of Arminianism, † ready to be banded unto publick View, is commonly reported and believed, concerning which also many swelling Words (of which there lies great Abundance on every side) are daily vented, as of some unparallel'd Product of Truth and Industry, as though, Nil oriturum alias, nil ortum tale, for the most part, by such as are utterly ignorant how far these Controversies have been sifted, and to what Issue they have been driven long ago.*

*For my part, as I have not as yet of late, heard or read any thing of this kind, either from Publick Disputes, or in Printed Sheets, but only long since exploded Sophisms, inconsequent Consequences, weak Objections, fully, soundly answered many a Day since; nor by the Taste which I have already received, have I any Reason to expect from the great Endeavours which are entring the City of God with Io, Triumphs, any thing beyond fruitless Attempts to varnish over with plausible Appearances, formerly decried Invectives and Reasonings, whose Deformity and Nakedness have been often discovered to the lothing of them by the Saints of God; so I no way doubt, but that the Lord, whose Truth is precious to him, will continue to pour out, from the rich Provision which he hath made for the use of his Church, and laid it up in the Lord Jesus, suitable Gifts and Abilities, * against all Opposition whereunto by the Craft of Satan it is exposed: I shall say no more, though Occasion be administred to deplore that Success, which the Spirit of Seduction that is gone out in this Hour of Temptation, hath had in prevailing upon them that live in the Earth, to turn away their Minds from sound Doctrine and the Form of wholesome Words: Only I desire to commend the Reader unto those two Apostolical Cautions, one 1 Tim. 1. 18, 19. the other, 1 Tim. 6. 20. and so commit him to the Grace of God.*

* — ἡ δύμιον τῷ χριστῷ ὑπὲρ ἡμετέρας λόγῳ ἐξέχεται τὸ δικαίον ζήμα, ἵνα αὐτὸν ἐξαγοράσῃ, Ignat. ad Philad. † ἡ πῆλυν δὲ πολλὰς νόμους ἔνθα καὶ ἐνθά, Homer. Iliad, εα. 4. v. || Eph. 4. 11, 12, 13. Hereses, de quorundam infirmitatibus habent, quod valent, nihil valenter, si in bene valentem fidem in currant; Tertul. de Præsc. ad Hæc. Mat. 24. 24.

May 15th,

J. O.

B

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OF THE

DEATH

OF

CHRIST.

CHAP. I.

The occasion of this Discourse, with the intendment of the whole.



A FEW words will briefly acquaint the reader with the occasion of this discourse ensuing: it is now about two years since I published a Treatise about the redemption, and satisfaction that is in the blood of Christ. My aim was to hold out the whole work of redemption, as flowing from the love of the father, dispensed in the blood of the son, and made effectual by the application of the spirit of grace: and because in this whole dispensation, and in all the method of God's proceedings to make us nigh to himself in the blood of Jesus. There is no one thing so commonly controverted, as the object of that redemption in respect of the extent of it: that in the whole, I did specially intend.

What by the grace of him, who supplieth seed to the sower, was attained in that undertaking, is left unto the judgment of men, upon the issue of his blessing thereunto; altogether I am not out of hopes, that, *that labour in the Lord was not in vain.* The universality of redemption, one thing in that treatise mainly opposed, having of old, and of late got room in the minds of some men, otherwise furnished with many precious truths, and eminent gifts, I was not without expectation of some opposition to be made thereunto: something also (I have been informed) hath been attempted that way; but I am yet at so much quiet in that regard, as an utter nescience of them can afford. Only whereas many other questions are incidently, and by the way handled therein; as about the satisfaction, and merit of Christ, &c. It pleased Mr. Baxter, a learned divine, in an *Appendix* to a treatise of justification by him lately published, to turn aside in the censure of some of them, and opposition to them. Indeed most of his exceptions do lie rather against words, than things; expressions, than opinions; ways of delivering things, than the doctrines themselves, as the reader will perceive; so that of this labour I might ease myself with this just apology; that I was desired, and press'd to handle the things of that discourse in the most popular way they were capable of, and in the best accommodation to vulgar capacities; so that it is no wonder, if some expressions therein may be found to want some grains of accurateness (though they have not one dram the less of truth) in a scholastical balance.

Notwith-

Notwithstanding, because I am not as yet convinced by any thing in Mr. Baxter's censure, and opposition, that there was any such blameable deviation as is pretended, but rather the words of truth, and sobriety, cloathing a doctrine of wholesomeness; and especially, because the things pointed at are in themselves weighty, and needing some exactness in the delivery, to give a right apprehension of them: I was willing once more to attempt whether the grace of God with me, who am less than the least of all saints, might give any further light into the right understanding of them according to the truth, to the advantage of any that love the Lord Jesus in sincerity.

The true nature of the satisfaction of Christ, with the kind of payment of our debt by him made and accomplished, is doubtless worthy of our most serious enquiry: the right constitution of the immediate effects of the death of Christ, the relation of men to the election of God, and the redemption of Christ, with their several states and conditions in reference unto those works of grace, ought to be of no less esteem: and that not only for the nature and excellency of the things themselves, but also because a right disposal of them, gives more light into the stating and settling many other controverted truths about faith, justification, vocation, and the like. These are the subjects about which I am called forth in my own, or rather truth's defence. For the treatise, and subject thereof, whose latter part gives rise to this; I shall say no more, but as there are in it many Footsteps of commendable learning, industry, and diligence; so to my present apprehension the chief intendments of it, with very many occasional expressions of the author's judgment in sundry particulars, are obnoxious to just opposition from truth itself.

It is not at all in my thoughts, (to engage myself into the chief controversy there agitated; though I could desire, that some to whom providence hath given more leisure, and opportunities for such employments, would candidly examine those *aphorisms*, for the further advantage of the truth and light. But whereas the learned author hath, to make streight the work he had in hand, endeavoured to cast some part of the doctrine of the satisfaction, and redemption of Christ, as by me delivered, into a crooked frame, and that with some such passages of censure, as might have been omitted without losing the least grace of his book, or stile: I shall with the Lord's assistance, endeavour to reinforce what of truth hath been thereby assaulted in vain, and more especially take occasion from thence further to unfold those mysteries, which to our apprehension are wrapped up in no small darkness: there being in them some things difficult, and hard to be understood.

The first thing then, which that learned divine chose to stand in distance from me in, is concerning the nature of the payment made for sin by the blood of Christ: whether it be *ejusdem*, or *remissionem*; and of the sense of those expressions, is our first debate. In handling whereof, I hope I shall not only satisfy the reader as to the truth of what I had before written; but also further clear the whole doctrine of satisfaction, with special reference to the kind of the payment that Christ made, and punishment which he underwent.

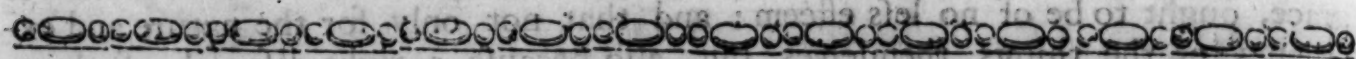
The other head wrappeth in itself many particulars concerning the immediate fruit, or effects of the death of Christ, the state of the elect redeem'd ones before actual believing, the nature of redemption, reconciliation, the differencing of persons in God's eternal purposes; to the consideration of all which, and sundry other particulars, I have occasion offer'd, in defence of the truth impugned.

These now and the like, being things in themselves weighty, and the difference about them being for the most part rather as to the way of the delivery, than as to things themselves: in the handling of them, I could not attend merely to the advantage offered by Mr. Baxter's discourse, but chose rather to cast them into another method, which might be distinct, clear, and accommodate to the things themselves: so that I hope the reader may, with some profit, see the whole dispensa-

dispensation of the love of God to his elect through Christ, with the relation of the elect in several conditions, unto the several actings of God in that dispensation succinctly laid down. The accommodation also of all delivered, to many weighty controversies, I have added.

If the way of handling these things here used be blamed by any, I hope the judicious will see, that it is such as the matter it self will bear.

There have not been many things in my whole enquiry after the mind of God in his word, which have more exercised my thoughts, than the right ordering, and distinct disposal of those whereof we treat; if the Lord hath discovered any thing unto me, or made out any thing by me, that may be for the benefit of any of his, I shall rejoyce; it being always in my desire, that all things might fall out to the advantage of the Gospel: and so I address my self to the matter before me.



CHAPTER II.

An entrance into the whole; of the nature of the payment made by Christ, with the right stating of the things in difference.

MR. Baxter having composed his *Aphorisms of Justification*, with their explications: before the publishing of them in print, he communicated them (as should appear) to some of his near acquaintance: unto some things in them contained, one of his said friends gives in some exceptions; amongst other things he opposed unto those Aphorisms, he also points at my contrary judgment in one or two particulars, with my reasons produced for the confirmation thereof. This provoketh their learned author (though unwilling) to turn aside to the consideration of those reasons. Now the first of those particulars being about the payment made for sin, in the blood of Christ, of what sort, and kind it is: I shall willingly carry on the enquiry to this further issue, whereunto I am drawn out.

1. He looks upon the stating of the question, as I professedly laid it down at my entrance into that disputation, and declares, that it is nothing at all to the question he hath in hand, nor looking that way.

He distinguisheth, saith Mr. Baxter, betwixt paying the very thing that is in the obligation, and paying so much in another kind: now this is not our question, nor any thing to it, Append. p. 137.

If it be so, I know no reason why I was plucked in to the following dispute, nor why Mr. Baxter should cast away so many pages of his book, upon that which is nothing at all to the business he had in hand. But though there be nothing to this purpose, page 137. of my book, the place he was sent to, yet p. 140. there is: as also something contrary to what is expressed in the former place, which he intimates in these words;

In page 140. he states the question far otherwise, and yet supposeth it the same, viz. Whether Christ paid the idem, or the tantundem? which he interpreteth thus, that which is not the same, nor equivalent unto it, but only in the gracious acceptation of the Creditor: now what he means by not equivalent I cannot tell.

1. If he mean not of equal value then he fights with a shadow. He wrongeth Grotius, for ought I can find in him, who teacheth no such Doctrine: however I do not so use to English solutio tantidem. But if he mean that it is not equivalent, in procuring in its end ipso facto, delivering the debtor, without the intervention of a new concession or contract of the creditor, as solutio ejusdem doth, then I confess Grotius is against him, and so am I.

So also, God's gracious acceptance, is either in accepting less in value than was due, and so remitting the rest without payment (this I plead not for) or else it is his accepting a refusable payment, which though equal in value, yet he may chuse to accept according to the tenor of the obligation. This is gracious acceptance which Grotius maintaineth: and so do I; and so distinguish betwixt solutio, and satisfactio, payment and satisfaction. Thus far he.

Sundry things are here imagined, and asserted: First, Several passages are pointed at in my treatise, and a contradiction between them intimated. Secondly, Various conjectures given at my plain, very plain meaning, and divers things objected answerable to those conjectures, &c.

1. Wherefore to clear the whole, I shall give you in the passages opposed, and,
2. Vindicate them from mutual opposition, with what is besides charged on them.

The first place mentioned in my treatise is in page 137. where after I had discoursed of the nature of satisfaction, in reference both unto things real and personal, I laid down a distinction in these words:

"There may be a twofold satisfaction: First, By a solution or payment of the very thing that is in the obligation; either, by the party himself who is bound, or by some other in his stead: as if I owe a man twenty pounds, and my friend goeth and payeth it, my creditor is fully satisfied. Secondly, By a solution or paying of so much, although in another kind, not the same that is in the obligation, which by the creditor's acceptation stands in lieu of it: upon which also freedom followeth from the obligation, by virtue of an act of favour.

What now, says M. B. to this? why, it is nothing to the business he hath in hand.

Let then this pass, and look to the next passage, which is opposed, and supposed to stand in opposition to the other.

Having laid down the former distinction, passing on to some other things concerning the nature of satisfaction, and the establishment of that of Christ from the Scripture, in page 140, I apply that distinction laid down before in general, to the kind of satisfaction made by Christ, in these words:

"Whereas I said that there is a twofold satisfaction, whereby the debtor is freed from the obligation, that is upon him; the one being *solutio ejusdem*, payment of the same thing that was in the obligation: the other *solutio tantidem*, of that which is not the same, nor equivalent unto it, but only in the gracious acceptation of the creditor: it is worth our enquiry, which of these it was that our Saviour did perform."

And accordingly I refer it to the first.

This, saith Mr. B. is a stating of the question far otherwise than before, yet supposing it the same.

But this I was so far from once mistrusting before, as that being informed of it, I cannot as yet apprehend it to be so.

In page 137 I lay down a distinction in general about the several kinds of satisfaction, which page 140 I plainly apply to the satisfaction of Christ, without any new, much less changed stating of the question. My whole aim in that enquiry, was to search out that kind of punishment, which Christ underwent in making satisfaction for sin, viz. "Whether it were the same that was threatened to the transgressors themselves, or whether something else which God accepted in lieu thereof, relaxing the law, not only as to the person suffering, but also as to the penalty to be undergone?"

The first of these, and that with the concurrent suffrage of far the greatest number of protestant divines, I assert with fundry arguments, page 141, 142, &c. 154, 155, 156. Unto which assertion, he neither opposeth himself, nor once attempteth to answer any of the arguments whereby I proved it.

This being my intendment, page 137, I intimate that Christ paid the same thing that was in the obligation, as if in things real a friend should pay twenty pounds for him that owed so much, and not any thing in another kind: and page 140 I affirm that he paid *Idem*, that is, the same thing that was in the obligation; and not *tantundem*, something equivalent thereunto, in another kind.

The first of these is nothing to our purpose, saith Mr. B. but the latter crossing the former.

But truly, such is my dulness, I cannot as yet be won to his mind herein. But I agree with my self, perhaps I do not with the Truth. That description of *solutio tantidem*, viz. That it is a payment of that which is not the same, nor equivalent unto it, but only in the gracious acceptance of the creditor, is peculiarly opposed.

To make this expression obnoxious to an exception, Mr. B. divides it, that so it may be intangled with a fallacy, *παρὰ τῶν πλείων ἐρωτημάτων*. And first, he asks, as before, what I mean by *not equivalent*, and hereunto supposing two answers, to the first he opposeth a shadow, to the latter himself.

First. If, saith he, by *not equivalent*, you mean *not of equal value*, you fight with a shadow, and wrong Grotius: however I do not use so to English *solutio tantidem*.

By *not equivalent* I mean that which is *not of equal value*, or certainly I mistook the word; and if so, had need enough to have gone to Mr. B. or some other learned man, to have learned to english *solutio tantidem*. But, do I not then fight with a shadow? Truly cut my words thus off in the middle of their sense, and they will be found fit to cope with no other adversary: but take them as they lie, and as intended, and there is scarce any shadow of opposition to them, cast by Mr. B. passing by. My words are, *It is not equivalent, but only in the gracious acceptance of the creditor*: is not the plain meaning of these words, that *tantundem* in satisfaction is not equivalent to *idem ἀπλῶς*, but only *κατὰ τὴν*? what is denied of it absolutely, is affirmed in some respect. He that says, it is not equivalent, but only in gracious acceptance, in that sense affirms it to be equivalent; and that it is in respect of that sense, that the thing so called, is said to be *tantundem*, that is, *equivalent*.

Now what excepts Mr. B. hereunto? Doth he assert *tantundem* to be in this matter equivalent unto *idem ἀπλῶς*? It is the very thing he opposeth all along, maintaining that *solutio tantidem* stands in need of gracious acceptance, *ejusdem* of none: and therefore they are not as to their end *ἀπλῶς*, *equivalent*. Or will he deny it to be equivalent in God's gracious acceptance? This he also contendeth for himself. Though *refusable*, yet *equivalent*. What then is my crime? I wrong Grotius! Wherein? In imposing on him, that he should say, *I was not of equal value* to the *idem*, that Christ paid. Not one such word, in any of the places mentioned. I say, Grotius maintains, that the satisfaction of Christ, was *solutio tantidem*. Will you deny it? Is it not his main endeavour to prove it so? Again, *tantundem* I say is not in this case equivalent to *Idem ἀπλῶς*, but only *κατὰ τὴν*: doth not Mr. B. labour to prove the same? Where then is the difference? Were it not for *Ignoratio Elenchi* in the bottom, and *Fallacia plurium interrogationum* at the top, this discourse would have been very empty.

Secondly, But he casts my words into another frame, to give their sense another appearance; and saith,

If you mean that it is not equivalent in procuring its end, ipso facto, delivering the debtor without the intervention of a new concession or contract of the creditor, as *solutio ejusdem* doth, then I confess Grotius is against you, and so am I.

Of Grotius I shall speak afterwards: for the present I apply my self to Mr. B. and say,

1. If he intend to oppose himself to any thing I handle and assert in the place he considereth, he doth by this query plainly *μεταβαίνειν εἰς τὸ ἄλλο γένος*, and that from a second inadvertency of the argument in hand; it is of the nature of the penalty undergone, and not of the efficacy of the satisfaction made thereby, that I there dispute.

2. I conceive that in this interrogation and answer, he wholly gives up the cause, that he pretends to plead, and joyns with me, as he conceives my sense to be, against Grotius and himself. If, saith he, he mean that it is not equivalent, in procuring its end, ipso facto, without the intervention of a new concession or contract as *solutio ejusdem* doth, then I am against him. Well then, Mr. B. maintains that *solutio tantidem* is equivalent with *solutio ejusdem* in obtaining its end ipso facto: for saith he, if I say it is not equivalent, he is against me. *τὸ εἶναι ὅτι τοῖς δυνάμει*. But is this his mind indeed? Will his words bear any other sense?

3. Whether *tantundem* and *idem* in the way of satisfaction be equivalent to the obtaining the end ipso facto aimed at, which he here asserts, though elsewhere constant

constantly denies, couching in this distinction the *περὶ τὸν ἑαυτοῦ* of a great part of his discourse, certainly it is nothing at all to the question I there agitated; maintaining, that it was *idem* and not *tantundem* that Christ paid, and so the end of it obtained *ipso facto*, answerable to the kind of the efficacy and procurement thereof.

But perhaps I do not conceive his mind aright: peradventure his mind is, that if I do maintain the satisfaction of Christ to procure the end aimed at, *ipso facto*, as *solutio ejusdem* would have done, then to profess himself my adversary. But,

- (1.) This is not here expressed, nor intimated.
- (2.) It is nothing at all to me, who place the matter of the satisfaction of Christ, in *solutione ejusdem*.
- (3.) About the end of satisfaction in the place opposed I speak not, but only of the nature of the penalty undergone whereby it was made.
- (4.) To the thing it self, I desire to enquire;

[1.] What Mr. B. intends by *solutio ejusdem* in the business in hand? Doth he not maintain it to be the offender's own undergoing the penalty of the law? What end I pray doth this obtain *ipso facto*? Can it be any other but the glory of God's justice in the everlasting destruction of the creature? How then can it possibly be supposed to attain the end spoken of *ipso facto*? If this be the only meaning of *solutio ejusdem*, in this sense, the end of it is distant from the end of satisfaction *ὡς ἑαυτοῦ ἐς ἀπὸ γαίας*. By the laying the penalty on Christ, that God intended the freedom of those for whom he underwent that penalty, I suppose cannot be doubted: but in inflicting it on the offenders themselves, that he hath any such aim, wants an *Origen* to assert.

[2.] Whether the penalty due to one, may not be undergone by another? And if so, whether it be not the same penalty, the *idem* or no? In things real I gave an instance before: if a man pay twenty pounds for another who owed it, doth not he pay the *idem* in the obligation? And may not this hold in things personal also?

Of the satisfaction of Christ procuring its end *ipso facto*, I mean in its own kind, for the death of Christ must be considered as meritorious, as well as satisfactory, if the deliverance be attended as the end of it, I shall speak afterwards in its proper place. The present controversy is no more but this;

Whether Christ underwent the penalty threatned unto us, or some other thing accepted in stead thereof, by a new constitution? Or, which is all one, whether in laying our iniquities upon Christ, the law of God was relaxed only as to the persons suffering, or also as to the penalty suffered? That is, whether Christ paid the *idem* in the obligation, or *tantundem*?

To suppose that the *idem* of the obligation is not only the penalty it self, but also the offender's own suffering that penalty, and then to enquire, whether Christ underwent the *idem*, is to cause an easy enemy to triumph in his dejection.

That the law was relaxed, as to the person suffering, I positively assert; but as to the penalty it self, that is not mentioned. Of these two things alone then must be our enquiry.

- (1.) Whether Christ in making satisfaction, underwent that penalty that was threatned to the offenders themselves?
- (2.) Whether the penalty, though undergone by another, be not the *idem* of the obligation?

Of both these, after the clearing of the residue of Mr. Baxter's exceptions. Nextly, he requireth what I intend by *gracious acceptance*, or rather giveth in his own sense of it, in these words, page 138, 139. So also God's gracious acceptance is either his accepting less in value than was due, and so remitting the rest without payment: this I plead not for: or else it is his accepting of a refusable payment, which though equal in value, yet he may chuse to accept according to the tenor of the obligation. This is gracious acceptance which Grotius maintaineth: and so do I. Thus far, he.

Now neither is this any more to the business I have in hand. For,
(1.) The value of any satisfaction in this business, ariseth not from the innate worth of the things whereby it is made; but purely from God's free consti-

constitution of them to such an end. A distinction cannot be allowed of more or less value in the things appointed of God for the same end; all their value ariseth merely from that appointment: they have so much as he ascribeth to them, and no more. Now neither *idem* nor *tantundem* are here satisfactory, but by virtue of divine constitution: only in *tantundem* I require a peculiar acceptance to make it equivalent to *idem* in this business, that is, as to satisfaction: or, if you please, an acceptance of that which is not *idem*, to make it a *tantundem*. So that this *gracious acceptance*, is not an accepting of that which is less in value than what is in the obligation, but a free constitution appointing another thing to the end, which before was not appointed.

(2.) He supposeth me (if in so many mistakes of his, I mistake him not) to deny all *gracious acceptance* where the *idem* is paid, in the present case, is to assert it necessary, because not paid *per eundem*: yea and that other person not procured by the debtor, but graciously assigned by the creditor.

(3.) To make up his *gracious acceptance* in his latter sense, he distinguisheth of payments *refusable*, and not *refusable*; in the application of which distinction unto the payment made by Christ, I cannot close with him. For, a payment is *refusable* either absolutely and in it self, or upon supposal. The death of Christ considered absolutely and in it self, may be said to be *refusable* as to be made a payment; not a *refusable* payment: and that, not because not *refusable*, but because not a payment. Nothing can possibly tend to the procurement and compassing of any end by the way of payment, with the Lord, but what is built upon some free compact, promise, or obligation of his own. But now consider it as an issue flowing from divine constitution, making it a payment, and so it was no way *refusable*, as to the compassing of the end appointed. Thus also, as to the obligation of the law, for the fulfilling thereof, it was *refusable* in respect of the person paying, not in respect of the payment made: that former respect being also taken off by divine constitution, and relaxation of the law as to that, it becometh wholly *unrefusable*: that is, as it was paid it was so; for satisfaction was made thereby upon the former supposals of constitution and relaxation.

(4.) Doth not Mr. B. suppose, that in the very tenor of the obligation there is required a solution, tending to the same end as satisfaction doth? Nay, is not that ἀλλοτρία the πρὸς τὸν αὐτὸν of this discourse? Deliverance is the aim of satisfaction, which receives its spring and being from the constitution thereof. But is there any such thing as deliverance once aimed at, or intended in the tenor of the obligation? I suppose no.

(5.) Neither is the distinction of *solutio* and *satisfactio*, which Mr. B. closeth withal, of any weight in this business; unless it would hold ἕως καὶ τῆς τελείας, which it will not, and so is of no use here. For,

[1.] There is *solutio tantidem*, as well as *eiusdem*, and therein consists satisfaction according to Mr. B.

[2.] Whether satisfaction be inconsistent with *solutio eiusdem*, but not *per eundem*, is the τὸ κεινόμενον. After all this Mr. B. adds,

Yet here Mr. Owen enters the List with Grotius.

Where I pray? I might very justly make enquiry from the beginning to the ending of this discourse, to find out what it is, that this word *here*, particularly answereth unto. But to avoid as much as possible all strife of words, I desire the reader to view the controversy agitated between Grotius and myself, not as here represented by Mr. Baxter, so changed by a new dress, that I might justly refuse to take any acquaintance with it, but as by myself laid down in the places excepted against; and he will quickly find it to be,

(1.) Not whether the law were at all relaxed, but whether it were relaxed as well in respect of the penalty to be suffered, as of the person suffering: that is, whether God be only a rector, or a rector and creditor also in this business? Which controversy by the way, is so confusedly proposed, or rather strangely handled by Mr. B. page 145, where he adjudges me in a successful assault of Grotius, as makes it evident he never once perused it.

(2.) Nor secondly, whether there be any need of God's gracious acceptance in this business, or no; for I assert it necessary as before described in reference to *solutio eiusdem*, sed non per eundem.

(3.) Nei-

3.) Neither thirdly, whether the satisfaction of Christ considered absolutely, and in *statu diviso*, and materially, be refusable, which I considered not, or be unrefusable, supposing the divine constitution, which Grotius, as I take it, delivered not himself in. Nor,

4.) About the value of the payment of Christ in reference to acceptance; but merely, as I said before, whether the Lord appointing an end of deliverance, neither intimated nor couched in the obligation, nor any of its attendencies, constituting a way for the attainment of that end, by receiving satisfaction to the obligation, did appoint that the thing in the obligation should be paid though by another, or else some new thing that of it self, and by it self, never was in the obligation, either before or after its solution: as the payment made by Christ must be granted such, unless it were for substance the same which the law required. And here, with most divines, I maintain the first, viz. That the law was relaxed in respect of the person suffering, but executed in respect of the penalty suffered: relaxation and execution are not in this business opposed ἀπλῶς, but only κατὰ τί.

He that would see this further affirmed, may consult what I wrote of it in the place opposed, which is not once moved by any thing here spoken to the contrary.

By the way observe, I speak only of the penalty of the law, and the passive righteousness of Christ, strictly so called: for his active righteousness or obedience to the law (though he did many things we were not obliged unto, for the manifestation of himself, and confirmation of the doctrine of the Gospel) that it was the very *idem* of us required, I suppose none can doubt. What place that active righteousness of Christ hath, or what is its use in our justification, I do not now enquire, being unwilling to immix myself unnecessarily in any controversy, though I cannot but suppose that Mr. B. his discourse hereabouts gives advantage enough, even *minorum gentium Theologis*, to ordinary Divines, as he calls them, to deal with him in it.

C H A P. III.

The arguments of Grotius, and their defence by Mr. Baxter, about the penalty undergone by Christ in making satisfaction, considered.



THE state of the question in hand being as above laid down, let us now see what Mr. Baxter his judgment is of my success in that undertaking: concerning which, he thus delivereth himself; *Yet here Mr. Owen enters the list with Grotius, and, First. He over-looketh his greatest arguments.*

Secondly, *He slightly answereth only two.*

Thirdly, *And when he hath done, he saith as Grotius doth, and yieldeth the whole Cause. These three things I will make appear in order. Append. pag. 139.*

A most unhappy issue as can possibly be imagined, made up of deceit, weakness, and self-contradiction. But how is all this proved? To make the first thing appear, he produceth the argument over-looked.

The chief argument of Grotius and Vossius, saith he, is drawn from the tenor of the obligation, and from the event. The obligation chargeth punishment on the offender himself. It saith, In the day thou eatest, thou shalt die. And cursed is every one that continueth not in all things, &c. Now if the same in the obligation be paid, then the law is executed, and not relaxed: and then every sinner must die himself; for that is the *idem*, and very thing threatened: so that here, *dum alias solvit, simul aliud solvitur*. The law threatened not Christ, but us (besides that Christ suffered not the loss of God's love, nor his image and graces, nor eternity of torment, of which I have spoken in the treatise.) What saith Mr. Owen to any of this?

Let the reader observe what it is we have in hand. It is not the main of the controversy debated by Grotius wherein I do oppose him: neither yet all in that

that particular whereabout the opposition is. Now suppose, as he doth, that the punishing of the person offending is in the obligation, yet I cannot but conceive that there be two distinct things here: *First*, The constitution of the penalty it self to be undergone. *Secondly*, The terminating of this penalty upon the person offending. For this latter, I assert a relaxation of the law, which might be done, and yet the penalty it self in reference to its constitution be established. In those places then, *In the day thou eatest, &c.* there is death and the curse appointed for the penalty, and the person offending appointed for the sufferer. That the law is relaxed, in the latter I grant. That the former was executed on Christ I prove. Now what says this argument to the contrary?

If the same in the obligation be paid, then the law is executed not relaxed. Then every sinner must die himself, for that is the idem and every thing threatened. So that here dum alias solvit, aliud solvitur.

1. The matter of the obligation having a double consideration, as before, it may be both executed and relaxed in sundry respects.

2. The *idem* and very thing threatened in the constitution of the law, is death; the terminating of that penalty to the person offending was in the constitution, and had it not been released, must have been in the execution: but in the constitution of the obligation which respects purely the kind of penalty, primarily it was not. Death is the reward of sin, is all that is there.

3. We enquire not about payment, but suffering. To make that suffering a payment, supposeth another constitution, by virtue whereof Christ suffering the same that was threatened, it became another thing in payment, than it would have been, if the person offending had suffered himself.

4. That the law threatened not Christ but us, is most true: but the question is, whether Christ underwent not the threatening of the law, not we? A commutation of persons is allowed, Christ undergoing the penalty of the offence, though he were not the person offending, I cannot but still suppose that he paid the *idem* of the obligation.

5. For the parenthesis about Christ's not suffering the loss of God's love, &c. and the like objections, they have been answered near a thousand times already, and that by no ordinary divines neither; so that I shall not further trouble any therewith.

Now this is the argument, the great, chief argument of *Grotius* and *Vossius*, which *Mr. Baxter* affirms I over-looked.

That I did not express it, I easily grant: neither will I so wrong the ingenious reader as to make any long apology for my omission of it, considering the state of the matter in difference as before proposed. When *Mr. B.* or any man else, shall be able to draw out any conclusion from thence, *That granting the relaxation of the law as to the person suffering, the Lord Christ did not undergo the penalty constituted therein, or that undergoing the very penalty appointed, he did not pay the idem in the obligation* (supposing a new constitution for the converting of suffering into a satisfactory payment) I shall then give a reason why I considered it not.

In the next place *Mr. B.* giveth in the two arguments wherein I deal.

And for the *first*, about an acquitment *ipso facto* upon the payment of the *idem* in the obligation, with my answer, refers it to be considered in another place: which though I receive no small injury by, as shall be there declared, yet that I may not transgress the order of discourse set me, I pass it by also until then.

The *second* argument of *Grotius* with my answer, he thus expresseth:

To the second argument, that the payment of the same thing in the obligation leaveth no room for pardon, he answereth thus:

God's pardoning compriseth the whole dispensation of Grace in Christ: *As*, (1.) The laying of our sin on Christ: (2.) The imputation of his righteousness to us, which is no less of Grace and Mercy. However God pardoneth all to us, but nothing to Christ; so that the freedom of pardon hath its foundation.

1. In God's will freely appointing this satisfaction of Christ.

2. In a gracious acceptation of the decreed satisfaction in our stead.

3. In a free application of the death of Christ to us.

To which I answer, &c. So far he.

Though

Though this may appear to be a distinct expression of my answer, yet because it seems to me, that the very strength of it as laid down, is omitted; I shall desire the reader to peruse it as it is there proposed, and it will give him some light into the thing in hand. I apply myself to what is here expressed, and answer:

1. To the objection proposed from *Grotius* as above, I gave a threefold answer:

(1.) That gracious condonation of sin, which I conceive to be the sum of the glad tidings of the Gospel, seemeth to comprize those two acts before recounted; both which I there prove to be free, because the very merit and satisfaction of Christ himself was founded on a free compact and covenant, or constitution.

Now I had three reasons (among others) that prevailed with me to make gracious condonation of so large extent, which I shall express, and leave them to the thoughts of every judicious reader, whether they are enforcing thereunto, or no; being exceedingly indifferent what his determination is: for the weight of my answer depends not on it at all.

And they are these:

[1.] Because that single act of remission of sins to particular persons (which is nothing but a dissolution of the obligation of the law, as unto them, whereby they are bound over to punishment) as it is commonly restrained, is affirmed by them whom *Grotius* in that book opposed (into whose tents he was afterwards a renegado) to be inconsistent with any satisfaction at all; yea, that which *Grotius* maintains *per tantundem*. But now if you extend that Gospel phrase to the compass I have mentioned, they have not the least colour so to do.

[2.] Whereas the Scripture mentioneth, That through Christ is preached the forgiveness of sin, Act. 13. 38. I do suppose that phrase to be comprehensive of the whole manifestation of God in the covenant of grace.

[3.] God expressly saith, That this is his covenant, That he will be merciful to our unrighteousness, Heb. 8. 12.

By the way I cannot close with Mr. B. that this place to the Hebrews, and the other of *Jeremiah*, 31, 32, 33. do comprize but part of the covenant, not the whole. God saying expressly, *This is my Covenant*. To say it is not, is not to interpret the word, but to deny it. It is true, it is not said that is the whole Covenant; no more is it that Christ is *the way, the truth, and the life only*. As the want of that term of restriction, doth not enlarge in that, no more doth the want of the note of universality restrain in this. To say thus, because here is no condition expressed, is *περοχόπην εις χείρον*. If you mean such a condition as God requireth of us, and yet worketh in us, it is there punctually expressed, with reference to the nature of the covenant, whereof it is a condition, which is to effect all the conditions thereof, in the covenanters. This by the way, having resolvedly tied up myself from a debate of those positions which Mr. B. dogmatizeth; though a large field, and easy to be walked in, lies open on every hand, for the scattering of many magisterial dictates, which with confidence enough are crudely asserted.

This is (to return) my first answer, to the forementioned objection, with the reasons of it, whereunto Mr. B. excepteth, as followeth.

1. Pardon implieth Christ's death as a cause; but I would he had shewed the Scripture that makes pardon so large a thing, as to comprize the whole dispensation of grace; or that maketh Christ's death to be a part of it, or comprized in it.

2. If such a word were in the Scripture, will he not confess it to be figurative, and not proper, and so not fit for this dispute.

3. Else when he saith, That Christ's death procured our pardon, he meaneth that it procured it self. So he.

To all which I say,

1. The death of Christ, as it is a cause of pardon, is not once mentioned in any of my answers: there is a wide difference (in consideration) between God's imputation of sin to Christ; and the death of Christ, as the meritorious cause of pardon. So that this is *pura ignoratio elenchi*.

2. Take pardon in the large sense I intimated, and so the death of Christ is not the meritorious cause of the whole, but only of that particular in it, wherein it is commonly supposed solely to consist, of which before. But

But in what sense, and upon what grounds, I extended *gracious condonation* of sin, unto that compass here mentioned, I have now expressed. Let it stand or fall, as it suits the judgment of the reader: the weight of my answer depends not on it, at all.

My second answer to that objection I gave in these words.

(2.) *That remission, grace, and pardon which is in God for sinners, is not opposed to Christ's merits and satisfaction, but ours: he pardoneth all to us, but he spared not his only Son, he bated him not one farthing.*

To this Mr. B. thus expressing it, *but it is of grace to us, though not to Christ,* answereth: *Doth not that clearly intimate, that Christ was not in the obligation, that the law doth threaten every man personally, or else it had been no favour to accept it of another?*

1. It is marvelous to me, that a learned man should voluntarily chuse an adversary to himself, and yet consider the very leaves which he undertakes to confute, with so much contempt or oscitancy, as to labour to prove against him, what he positively asserts *terminis terminantibus*. That Christ was not in the obligation, that he was put in as a surety by his own consent, God by his sovereignty dispensing with the law as to that, yet as a creditor exacting of him the due debt of the law, is the main intendment of the place Mr. Baxier here considereth.

2. Grant all that here is said, how doth it prove that Christ underwent not the very penalty of the law? Is it because he was not primarily in the obligation? He was put in as a surety to be the object of its execution, Is it because the law doth threaten every man personally? Christ underwent really, what was threatned to others: as shall be proved: but, it is not then of favour to accept it: but this is the *τὸ ἀνὸς μόνον*. And thus to set it down, is but a petition *τὸ ἐν ἀρχῇ*.

3. How doth this elude the force of my answer? I see it not at all.

After this, I give a third answer to the former objection, manifesting how the freedom of pardon, may consist with Christ's satisfaction, in these words.

(3.) *The freedom then of pardon hath not its foundation in any defect of the merit or satisfaction of Christ; but in three other things,*

1. *The will of God freely appointing the satisfaction of Christ, Joh. 3. 16. Rom. 5. 8. 1 Joh. 4. 9.*

2. *In a gracious acceptation of that decreed satisfaction in our steads, so many, no more.*

3. *In a free application of the death of Christ unto us. Remission then excludes not a full satisfaction by the solution of the very thing in the obligation, but only the solution or satisfaction of him to whom pardon and remission is granted.*

It being the freedom of pardon that is denied, upon the supposals of such a satisfaction as I assert, I demonstrate from whence that freedom doth accrue unto it, notwithstanding a supposal of such a satisfaction: not that pardon consisteth in the three things there recounted, but that it hath its freedom from them: that is, supposing those three things, notwithstanding the intervention of payment made by Christ, it cannot be, but remission of sin unto us be, a free and gracious act.

To all this Mr. B. opposeth divers things. For,

1. *Imputation of righteousness, saith he, is not any part of pardon, but a necessary antecedent.*

2. *The same may be said of God's acceptation.*

3. *Its application is a large phrase, and may be meant of several acts; but of which here I know not.*

In a word this mistake is very great. I affirm the freedom of a pardon to depend on those things; he answereth, that pardon doth not consist in these things. It is the freedom of pardon, whence it is; not the nature of pardon, wherein it is, that we have under consideration.

But, saith he, how can he call it a gracious acceptation, a gracious imputation, a free application, if it were the same thing the law requireth that was paid?

To pay all according to the full exaction of the obligation, needeth no favour to procure acceptance, imputation, or application. Can justice refuse to accept of such a payment? Or can it require any more?

Though I know not directly what it is he means by saying, *I call it*, yet I pass it over.

3. If

2. If all this were done by the persons themselves, or any one in their stead, procured and appointed by themselves, then were there some difficulty in these questions; but this being otherwise, there is none at all, as hath been declared.

3. How the payment made by Christ was of grace, yet in respect of the obligation of the law needed no favour, nor was refusable by justice, supposing its free constitution, shall be afterwards declared. To me the author seems not to have his wonted clearness in this whole Section, which might administer occasion of further enquiry and exceptions, but I forbear.

And thus much be spoken, for the clearing and vindicating my answer to the arguments of *Grotius* against Christ's paying the *Idem* of the obligation: the next shall further confirm the truth.



C H A P. IV.

Further of the matter of the satisfaction of Christ, wherein is proved, That it was the same that was in the obligation.

***** T being supposed not to be sufficient to have shewed the weakness of my endeavour to assert and vindicate from opposition, what I had undertaken. Mr. Baxter addeth, that I give up the cause about which I contend, as having indeed not understood him, whom I undertook to oppose, in these words: Mr. Owen giveth up the cause at last, and saith as *Grotius*: having not understood *Grotius* his meaning, as appeareth, pag. 141, 142, 143.

Whether I understand *Grotius* or no, will by and by appear. Whether Mr. B. understandeth me, or the controversy by me handled, you shall have now a trial.

The assertion which alone I seek to maintain, is this;

That the punishment which our Saviour underwent, was the same that the law required of us: God relaxing his law as to the person suffering, but not as to the penalty suffered.

Now, if from this I draw back in any of the concessions following, collected from pag. 141, 142, 143. I deprecate not the censure of giving up the cause I contended for. If otherwise, there is a great mistake in some body of the whole business.

Of the things then observe according to Mr. B. his order; I shall take a brief account.

1. He acknowledgeth, saith he, that the payment is not made by the party to whom remission is granted, and so saith every man that is a Christian.

This is a part of the position it self I maintain, and so no going back from it: so that as to this, I may pass as a Christian.

2. He saith, adds he, it was a full valuable compensation, therefore not of the same.

First, This inference would trouble Mr. B. to prove.

Secondly, Therefore not made by the same, nor by any of the debtor's appointment, will follow, perhaps, but no more.

3. That by reason of the obligation upon us, we ourselves were bound to undergo the punishment. Therefore Christ's punishment was not in the obligation, but only ours, and so the law was not fully executed, but relaxed.

First, This is my Thesis fully, the law was executed as to its penalty, relaxed as to the person suffering.

Secondly, The punishment that Christ underwent, was in the obligation, though threatened to us.

4. He saith, he meaneth not that Christ bore the same punishment due to us in all accidents of duration and the like: but the same in weight and measure, therefore not the same in the obligation, because not fully the same act.

The accidents I mention, follow and attend the person suffering, and not the penalty it self. All evils in any suffering as far as they are sinful, attend the condition of the parties that suffer: every thing usually recounted by those who

make

make this and the like exceptions, as far as they are purely penal, were on Christ.

5. He saith God had power so far to relax his own law, as to have the name of a surety put into the obligation, which before was not there, and then to require the whole debt of that surety. And what saith Grotius more than this? If the same things in the obligation be paid, then the law is executed: and if executed, then not relaxed. Here he confesseth, that the surety's name was not in the obligation, and that God relaxed the law to put it in. Now the main business that Grotius drives at there, is to prove this relaxation of the law, and the non-execution of it on the offenders threatened. Thus far Mr. Baxter.

First, All this proves not at all the things intended, neither doth any concession here mentioned, in the least take off from the main assertion I maintain, as is apparent to any at first view. Secondly, Grotius is so far from saying more than I do, that he says not so much. Thirdly, This Paralogism if the law be executed, then not relaxed; and on the contrary, ariseth merely from a non-consideration of the nature of contradictories. The opposition fancied here is not *περὶ τὸ αὐτὸ, κατὰ τὸ αὐτὸ, ἀσάφως καὶ ἐν τῷ αὐτῷ χρόνῳ*, as is required of contradictions. Fourthly, The observation, that Grotius's main business is otherwise, discovereth the bottom of Mr. B. his mistake: even a supposal that I should oppose Grotius in his main intendment in the place considered, which was not once in my thoughts. It was merely about the nature of the penalty that Christ underwent, that I discoursed. How the relaxation of the law, as to the commutation of persons may be established, whether we affirm Christ to have paid the *idem*, or *tantundem*. And that Mr. B. affirms the same with me, I can prove by twenty instances. The reader, if he please, may consult page 18 and 25, 33, 34, 35, 42, 48, and in plain terms pag. 81. In respect of punishment abstracting from persons, the law was not dispensed withal as to Christ. And what said I more?

And so much, if not too much, to Mr. Baxter's exceptions, which of what weight and force they are, I leave to others to judge.

That which I maintain as to this point in difference, I have also made apparent; it is wholly comprized under these two heads:

First, Christ suffered the same penalty which was in the obligation. Secondly, To do so, is to make payment *eiusdem*, and not *tantundem*.

The reasons of both, I shall briefly subjoyn. And first, as to the first, they are these following:

1. The Scripture hath expressly revealed the translation of punishment in respect of the subjects suffering it: but hath not spoken one word of the change of the kind of punishment, but rather the contrary is affirmed, Rom. 8. 32. He spared not his own Son, but delivered him up for us all.

2. All the punishment due to us, was contained in the curse and sanction of the law: that is, the penalty of the obligation whereof we spake; but this was undergone by the Lord Christ, For he hath redeemed us from the curse of the law, being made a curse for us, Gal. 3. 13.

3. Where God condemneth sin, there he condemns it, in that very punishment which is due unto it in the sinner, or rather to the sinner for it. He hath revealed but one rule of his proceeding in this case. Now he condemned sin in the flesh of Christ: or in him, sent in the likeness of sinful flesh, Rom. 8.

30. God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. The condemning of sin, is the infliction of punishment due to sin.

4. The whole penalty of sin is death, Gen. ii. 17. This Christ underwent for us, Heb. 2. 14. He tasted death. And to die for another, is to undergo that death which that other should have undergone, 1 Sam. xviii. 33. It is true, this death may be considered either in respect of its essence (if I may be allowed so to speak) which is called the pains of Hell which Christ underwent, Psal. xviii. 6. and 22. 1. Luke 22. 44. or of its attendencies, as duration and the like, which he could not undergo, Psal. xvi. 10. 147. 2. So that whereas eternal death may be considered two ways, either as such in *potentia*, and in its own nature, or as *actual*: so our Saviour underwent it not in the latter, but first sense, Heb. 2. 9, 14. which by the dignity of his person, 1 Pet. 3. 18. 18. 26, 28. Rom. 5. 9. which raises the estimation of punishment, is equivalent to the other. There is a sameness in Christ's sufferings with that in the obligation in respect of essence, and equivalency in respect of attendencies.

5. The

5. The meeting of our iniquities upon Christ, *Isa.* 53. 6. and his being thereby made sin for us, *2 Cor.* 5. 21. lay the very punishment of our sin, as to us threatned, upon him.

6. Consider the scriptural descriptions you have of his perfections, and see if they do not plainly hold out the utmost that ever was threatned to sin. There is the חכיה *Isa.* 53, 5. Peter's μάλοϛ, *1 Pet.* 2. 24. the livor, vibex, wound, stripe, that in our stead was so on him, that thereby we are healed. Those expressions of the condition of his Soul in his sufferings, whereby he is said λυπεῖσθαι, ἐκθαμβῶσθαι, ἀδυναμεῖν *Matt.* 27. 34. *Mark* 13. 33. θρομβοὶ ἀματῶ ἐν τῇ ἀγωνίᾳ, *Luke* 22. 44. Sadness unto death, *Matt.* 26. 38. That dreadful cry, *Why hast thou forsaken me?* those cries out of the deep, and mighty supplications under his fear, *Heb.* 5. 7. that were upon him do all make out, that the bitterness of the death due to sin was fully upon his Soul. Sum all his outward appearing pressures, mocks, scoffs, scorns, crosses, wounds, death, &c. And what do some of their afflictions, who have suffered for his name, come short of it? And yet how far were they above those dreadful expressions of anguish, which we find upon the fellow of the Lord of Hosts, the Lion of the tribe of Judah, who received not the spirit by measure, but was anointed with the oil of gladness above his fellows? Certainly his unconceivable sufferings were in another kind, and such as set no example to any of his, to suffer in after him. It was no less than the weight of the wrath of God, and the whole punishment due to sin, that he wrestled under.

Secondly, The second part of my position is to me confirmed by these, and the like arguments.

That there is a distinction to be allowed between the penalty and the person suffering, is a common apprehension: especially when the nature of the penalty is only enquired after. If a man that had but one eye were censured to have an eye put out, and a dear friend pitying his deplorable condition, knowing, that by undergoing the punishing decreed, he must be left to utter blindness, should upon the allowance of commutation, as in *Zaleucus's* case, submit to have one of his own eyes put out, and so satisfy the sentence given, though by having two eyes, he avoid himself the misery that would have attended the others suffering, who had but one: if, I say, in this case, any should ask, whether he underwent the *idem* the other should have done, or *tantundem*, I suppose the answer would be easy. In things real it is unquestionable; and in things personal. I shall pursue it no further, lest it should prove a strife of words. And thus far of the sufferings of Christ in a way of controversy: what follows will be more positive.

CHAP. V.

The second head about Justification before believing.



THE next thing I am called into question about, is concerning actual, and absolute Justification before believing: this *Mr. Baxter* speaks to page 146, and so forwards: and first answers the arguments of *Maccovius* for such justification, and then page 151 applies himself to remove such further arguments, and places of Scripture, as are by me produced for the confirmation of that assertion.

Here perhaps I could have desired a little more candor. To have an opinion fasten'd on me, which I never once received, nor intimated the least thought of, in that whole treatise, or any other of mine; and then my arguments answered as to such an end, and purpose, as I not once intended to promote by them, is a little too harsh dealing. It is a facile thing, to render any man's reasonings exceedingly weak and ridiculous, if we may impose upon them such, and such things to be proved by them, which their author never once intended. For pactional justification, evangelical justification, whereby a sinner is completely

pleatly justified, that it should precede believing, I have not only not asserted, but positively denied, and disproved by many arguments: to be now traduced as a patron of that opinion, and my reasons for it publicly answered, seems to me something uncouth, however I am resolved not to interpose in other mens disputes and differences, yet lest I should be again, and further mistaken in this, I shall briefly give in my thoughts to the whole difficulty: after I have discovered, and discussed the ground, and occasion of this mistake.

In an answer to an argument of *Grotius* about the satisfaction of Christ, denying that by it we are *ipso facto* delivered from the penalty due to sin: I affirmed that by his death, Christ did actually, or *ipso facto* deliver us from the curse, by being *made a curse for us*: and this is that, which gave occasion to that imputation beforementioned.

To clear my mind in this, I must desire the reader to consider, that my answer is but a denial of *Grotius* his assertions. In what kind, and respect *Grotius* doth there deny that we are *ipso facto* delivered by the satisfaction of Christ, in that sense, and that only, do I affirm that we are so: otherwise there were no contradictions between his assertion and mine, not speaking *ad idem*, and *eodem respectu*. The truth is, *Grotius* doth not in that place whence this argument is taken, fully, or clearly manifest, what he intends by deliverance which is not actual, or *ipso facto*; and therefore I made bold to interpret his mind, by the Analogy of that opinion wherewith he was thoroughly infected about the death of Christ. According to that, Christ delivering us by his satisfaction, not actually, nor *ipso facto*, is so to make satisfaction for us, as that we shall have no benefit by his death, but upon the performance of a condition, which himself by that death of his did not absolutely procure. This was that which I opposed, and therefore affirmed, that Christ by his death did actually, or *ipso facto*, deliver us.

Let the reader then here observe:

1. That our deliverance is to be referred to the death of Christ, according to its own causality; that is, as a cause meritorious: now such causes do actually, and *ipso facto* produce all those effects, which immediately flow from them; not in an immediation of time, but causality. Look then what effects do follow, or what things soever are procured by them, without the interposition of any other cause, in the same kind, they are said to be procured by them actually, or *ipso facto*.

2. That I have abundantly proved in the treatise mentioned, that if the fruits of the death of Christ be to be communicated unto us upon a condition, and that condition to be among those fruits, and be it self to be absolutely communicated upon no condition, then all the fruits of the death of Christ, are as absolutely procured for them, for whom he died, as if no condition had been prescribed; for these things come all to one.

3. I have proved in the same place, that faith, which is this condition, is it self procured by the death of Christ, for them for whom he died, to be freely bestowed on them, without the prescription of any such condition, as on whose fulfilling the collation of it should depend.

These things being considered, as I hoped they would have been by every one, that should undertake to censure any thing as to this business in that treatise, (they being there all handled at large) it is apparent what I intended by this actual deliverance: viz. That the Lord Jesus by the satisfaction and merit of his death, and obligation made for all, and only his elect, hath actually, and absolutely purchased, and procured for them all spiritual blessings of grace, and glory to be made out unto them, and bestowed upon them in God's way, and time, without dependance on any condition to be by them performed, not absolutely procured for them thereby: whereby they became to have a right unto the good things by him purchased, to be in due time possessed according to God's way, method, and appointment.

From a faithful adherence unto this persuasion, I see nothing as yet of the least efficacy, or force to dissuade me: and am bold to tell these concerned therein, that their conditional satisfaction, or their suspending the fruits of the death of Christ upon conditions, as though the Lord should give him to die for us upon condition of such, and such things, is a vain figment, contrary to the Scriptures, inconsistent in it self, and destructive of the true value, and virtue of the

the death of Christ; which by the Lord's assistance, I shall be ready at any time to demonstrate.

My intention in the place excepted against being cleared, I shall now tender my thoughts to these two things :

(1.) The distinct consideration of the acts of the will of God, before, and after the satisfaction of Christ : as also before, and after our believing, towards us, as unto justification.

(2.) The distinct estate of the sinner upon that consideration : with what is the right to the fruits of the death of Christ, which the elect of God have before believing.



CHAP. VI.

Of the acts of God's will towards sinners, antecedent and consequent to the satisfaction of Christ : of Grotius's judgment herein.

THE distinct consideration of the acts of God's will, in reference to the satisfaction of Christ, and our believing, according to the former proposal, is the first thing to be considered.

Grotius, who with many, and in an especial manner with Mr. Baxter, is of very great account, and that in Theology, distinguisheth (as himself calls them with a School term) three moments or instances of the divine will.

(a) 1. Before the death of Christ, either actually accomplished, or in the purpose, and fore-knowledge of God ; in this instant, he saith, God is angry with the sinner, but so, as that he is not averse from all ways of laying down his anger.

(b) 2. Upon the death of Christ, or that being suppos'd, wherein God not only purposeth, but also promiseth to lay aside his anger.

(c) 3. When a man by true faith believeth in Christ, and Christ according to the tenor of the covenant commendeth him to God : here now God lays aside his anger, and receiveth man into favour. *Thus far he.*

Amongst all the attempts of distinguishing the acts of God's will in reference unto Christ, and sinners, whatever I considered, I never found any more flight atheological, and discrepant from the truth, than this of Grotius.

(d) To measure the Almighty by the standard of a man, and to frame in the mind a mutable idol, instead of the eternal, unchangeable God, is a thing that the fleshly reasonings of dark understandings are prone unto : feigns the Lord in one instant angry, afterwards promising to cease to be so, then in another instant laying down his anger, and taking up a contrary affection, and you seem to me, to do no less.

What it may be esteemed in law, which was that author's faculty, I know not : but suppose in Divinity, that (notwithstanding the manifold attempts of some *ἀνίωνα νέων* in most heads of religion) (e) the ascribing unto the most holy, things alien, and opposite unto his glorious nature, is by common consent, accounted no less than (f) blasphemy : whether this be here done, or no, may easily appear. I hope then without the offence of any, I may be allowed to call those dictates of Grotius to the rule and measure of truth.

Before the fore-sight of the death of Christ, saith he, God is angry with sinners, but not wholly averse from all ways of laying aside that anger. To which I answer,

(a) Distinguenda sunt tria momenta divine voluntatis. Primum est, ante Christi mortem positum aut re ipsa, aut in decreto Dei, & prescientia. In hoc momento iratus peccatori est Deus, sed ita, ut non aversetur omnes irae deponende vias, ac rationes. (b) Secundum momentum est, postea jam Christi morte, in quo Deus jam non constituit tantum, sed & promittit iram se depositurum. (c) Tertium est, cum homo vera fide in Christum credit, & Christus ex fœderis formula credentem Deo commendat. Hic jam Deus deponit iram, hominemque in gratiam recipit, de satisfact. Christi. Cap. 7. (d) Ps. 50. 21. Exod. 3. 14. 1 Sam. 15. 29. Job 23. 13. Psal. 102. 26, 27. Isa. 14. 27. (e) 2 Kings 19. 6. Isa. 37. 3. 1 Tim. 1. 13. (f) Quicumq; negat aliquid de Deo, quod ei convenit, vel asserit de eo, quod ei non convenit, derogat divine bonitati, & est blasphemus, Thom. 2. 2. q. 13. a. 1. c. 3.

1. That God should be conceived angry after the manner of men, or with any such kind of passion, is gross Anthropomorphism *; as bad, if not worse, than the assigning of him a bodily shape. (g) The anger of God is a pure act of his will, whereby he will effect, and inflict the effects of anger. Now what is before the fore-sight of the death of Christ, is certainly from eternity. God's anger must respect either the purpose of God, or the effects of it. The latter it cannot be, for they are undoubtedly all temporal. It must be then his purpose from eternity to inflict punishment, that is the effect of anger. This then is the first thing in the business of redemption assigned by *Grotius*, unto the Lord, viz. He purposed from eternity, to inflict punishment on sinners: and on what sinners? Even on those, for whom he gives Christ to die, and afterwards receives into favour, as he expresseth himself. Behold here a mystery of *Vorstian* Theology: God changing his eternal purposes! (h) This *Arminius* at first could not down withal, inferring from hence, that the will of God differ'd not from his essence, that every act thereof, is, First, Most simple. Secondly, Infinite. Thirdly, Eternal. Fourthly, Immutable. Fifthly, Holy. Reason it self would fain speak in this cause, but that the Scriptures do so abound, many places are noted in the margin. *Jam.* 1. 17. 2 *Tim.* 3. 19. *Pf.* 33. 9, 10, 11. *Acts* 15. 18, &c. may be added. A mutable god, is of the dunghil.

2. That the death of Christ is not comprized in the first consideration of God's mind, and act of his will towards sinners to be saved, is assumed *gratis*. 3. He is not, saith he, averse from all ways of laying down this anger. This scheme *Grotius* placeth, as is evident, in God, as the foundation, and bottom of sending Christ for our redemption. This he immediately subjoyns without the least intimation of any further inclination in God towards sinners, for whom he gives his Son. But,

(1.) This is a mere negation of inflicting anger for the present: or a suspension of that affection from working according to its quality; which how it can be ascribed to the pure and active (i) will of God, I know not. Yea, it is above disproved.

(2.) Such a kind of frame, as it is injurious to God, so to be held out as the fountain of his sending Christ to die for us, is, I am persuaded, an abhorrency to Christians. And,

(3.) Whether this answer that, which the Scripture holds out, as the most intense distinguishing love, *Joh.* 3. 16. *Rom.* 5. 8. *Chap.* 8. 32. 1 *Joh.* 4. 9, 10. is easily discernable. A natural velleity to the good of the creature, is the thing here couched, but was never proved.

2. In the second instance, God, saith he, the death of Christ being supposed, not only determineth, but also promiseth to lay aside his anger.

1. What terms can be invented to hold out more expressly a change, and alteration in the unchangeable God, than these here used, I know not.

2. That the will or mind of God, is altered from one respect towards us, to another, by the consideration of the death of Christ, is a low, carnal conception. The will of God is not moved by any thing without it self. (k) alterations are in the things altered, not in the will of God concerning them.

3. To make this the whole effect of the death of Christ, that God should determine, and promise to lay aside his wrath is (l) no Scripture discovery, either as to name, or thing.

4. The purposes of God, which are all eternal, and the promises of God, which are all made in time, are very inconveniently ranged in the same series.

5. That by the death of Christ, atonement is made, everlasting redemption purchased, that God is reconciled, a right unto freedom obtained, for those for whom he died, shall be afterwards declared.

6. If God doth only purpose, and promise to lay aside his anger upon the death of Christ, but doth it not until our actual believing; then, first, Our faith

(g) *Libera voluntas absterenda injuria.* *Eph.* 1. 11. (h) *Arm. disp. pub. de natur. Dei* *Theol.* 51. (i) *Ep.* 1. 13. (k) *Aliud est mutare voluntatem, aliud velle aliquarum rerum mutationem.* (l) *Matt.* 18. 11. 1 *Tim.* 1. 15. *Ep.* 5. 26, 27. *Ep.* 2. 15, 16. *Col.* 1. 13. 1 *Joh.* 1. 7. &c.

is the proper procuring cause of reconciliation; the death of Christ but a requisite antecedent, which is not the Scripture phrase. *Rom. 5. 10. 2 Cor. 5. 18. Eph. 2. 16. Col. 1. 20, 21. Dan. 9. 24. Heb. 2. 17. Eph. 1. 7. Heb. 9. 12.* Secondly, How comes the sinner by faith, if it is the gift of God *? It must be an issue of anger, and enmity, for that Scheme only is actually ascribed to him, before our enjoyment of it; strange! that God should be so far reconciled, as to give us faith, that we may be reconciled to him, that thereupon he may be reconciled to us.

3. For the third instance, of *God's receiving the sinner into love, and favour upon his believing, quite laying aside his anger.* I answer: to wave the Anthropomorphism, wherewith this assertion is tainted as the former: if by receiving into favour, he intend absolute, compleat pactional justification, being an act of favour, quitting the sinner from the guilt of sin, charged by the accusation of the law, terminated in the conscience of a sinner: I confess it, in order of nature, to follow our believing

I might consider further the attempts of others for the right stating of this business, but it would draw me beyond my intention. His failings herein, who is so often mentioned, and so much used, by him, who gives occasion to this rescript, I could not but remark. What are my own thoughts and apprehensions of the whole, I shall in the next place briefly impart.

Now to make way hereunto, some things I must suppose: which though some of them other where controverted, yet not at all in reference to the present business: and they are these:

1. That Christ died only for the elect: or God gave his Son to die only for those, whom he chuseth for life, and salvation for the praise of his glorious grace.

This is granted by Mr. Baxter, where he affirms, *That Christ bare not punishment for them, who must bear punishment themselves in eternal fire.* Thes. 33, p. 162. And again, *Christ died not for final unbelief,* Thes. 32, p. 159. therefore not for them who are finally unbelievers, as all non-elected are, and shall be. For what sinners he died, he died for all their sins, *Rom. 5. 6, 7, 8. 2 Cor. 5. 21. 1 Joh. 1. 7.*

If any shall say, that as he died not for the final unbelief of others, so not for the final unbelief of the elect, and so not for final unbelief at all.

I answer,

First, If by final unbelief, you mean that which is actually so, Christ satisfied not for it. His satisfaction cannot be extended to those things, whose existence is prevented by his merit. The omission of this in the consideration of the death of Christ, lies at the bottom of many mistakes. Merit and satisfaction, are of equal extent as to their objects: both also tend to the same end, but in sundry respects.

Secondly, If by final unbelief, you understand that which would be so, notwithstanding all means, and remedies, were it not for the death of Christ, so he did satisfy for it. Its existence, being prevented by his merit. So then, if Christ died not for final unbelief, he died not for the finally unbelieving: though the satisfaction of his death hath not paid for it, the merit of his death would remove it.

Thirdly, I suppose, that the means, as well as the ends, grace, as glory, are the purchase, and procurement of Jesus Christ: see this proved in my treatise of redemption. *Lib. 3. Cap. 4. &c.*

Fourthly, That God is absolutely immutable, and unchangeable in all his attributes: neither doth his will admit of any alteration. This proved above.

Fifthly, That the will of God is not moved properly by any external cause whatsoever, unto any of its acts, whether imminent, or transient. For,

1. (m) By a moving cause, we understand a cause morally efficient; and if any thing were so properly in respect of any act of God's will, then the act, which is the will of God acting, must in some respect, viz. as it is an effect, be less worthy, and inferior to the cause; for so is every effect, in respect to its cause. And,

* Eph. 1. 3. Phil. 1. 19. (m) *Cum voluntas sit ejus essentia, non movetur ab alio à se, sed à se tantum; eo modo loquendi, quo intelligitur, & velle, dicitur motus, & secundum hoc Pluræ dixit, primum movens movet seipsum, Aq. p. 1. q. 19. 2. 2. 4. 3.*

2. Every effect produced, proceeded from a passive possibility unto the effect, which can no way be assigned unto God, besides it must be temporary; for nothing that is eternal can have dependance upon that, whose rise is in time: and such are all things external to the will of God, even the merit of Christ himself.

3. I cannot imagine how there can be any other cause, why God willeth any thing, than why he not willeth, or willeth not other things, which for any to assign, will be found difficult : *Matt. 11. 25. Chap. 20. 15.* So then when God willeth one thing for another, as our salvation for the death of Christ, the one is the cause of the other ; neither moveth the will of God. Hence,

Sixthly, All alterations are in the things, concerning which the acts of the will of God are, none in the will of God it self.

These things being premised, what was before proposed, I shall now in order make out; beginning with the eternal acts of the will of God towards us, antecedent to all, or any consideration of the death of Christ.

CHAP. VII.

In particular of the will of God towards them for whom Christ died, and their state, and condition as considered antecedaneous to the death of Christ, and all efficiency thereof.

FIRST then, the habitude of God towards man, antecedent to all fore-sight of the death of Christ, is an act of supream sovereignty, and dominion, appointing them, by means suited to the manifestation of his glorious properties, according to his infinitely wise, and free disposal, to eternal life, and salvation, for the praise of his glorious grace.

That this salvation was never but one, or of one kind, consisting in the same kind of happiness, in reference unto God's appointment, needs not much proving. To think that God appointed one kind of condition for man, if he had continued in innocency, and another upon his recovery from the fall; is to think, that his prescience is but conjectural, and his will alterable.

- In this instant then, we suppose no kind of affection in God, properly so called: no changeable resolution, no inclinableness, and propensity of nature, to the good of the creature in general, no frame of being angry, with only a not-averfeness to the laying down of his anger, &c. All which, and the like are derogatory to the infinite perfection of God. Nor yet any act of pitying and pardoning mercy, much less any quitting, or clearing of sinners, whereby they should be justified from eternity; the permission of sin it self in the purpose of it, being not presupposed, but included in this habitude of God's will towards man, to make it compleat. Neither any absolute intention of doing good unto man, without respect unto Christ, and his merits, they referring to the good to be done, not to his appointment; for by them is this purpose of his to be accomplished. Nor lastly, doth it contain any actual relaxation, suspension, or abrogation of that law and its penalties, by which it is his will the creature shall be regulated, in reference to the person concerning whom this act of his will is: they standing indeed in that relation thereunto, as in the season of their existence, their several conditions expose them to, by virtue of the first constitution of that law.

But it is such an act of his will, as in the Scripture is termed *προσκατα*, *Acts* 2. 23. *Rom.* 8. 29. *1 Pet.* 1. 20. *προβουλεύει*, *Rom.* 8. 28. 9, 11. *Eph.* 3. 11. *ἐνδοξάζει*, *Mat.* 11. 26. *Eph.* 1. 3. 2 *Thess.* 1. 11. *Luk.* 12. 32. *δοῦναι θέλημα*, *Eph.* 1. 11. *θεμίλα* τῶν θεῶν, 2 *Tim.* 2. 19. *προορισμός*, *Eph.* 1. 5. 11. *Rom.* 8. 29. Ordination, or appointment unto life, *Act.* 13. 48. *1 Thess.* 5. 5, 9. All which, and divers other expressions, point at the same thing.

Divines commonly, in one word call it his *decree of election*, and sometimes according to Scripture, *election* it self, *Eph. 1. 4.* Neither doth the word hold out any

any habitude of God towards man, antedecantaneous to all efficiency of the death of Christ, but only this: I speak of them only in this whole discourse for whom he died.

That this is an Act of sovereignty, or supream dominion, and not of mercy, properly so called, hath been by others abundantly proved. And this I place as the *Causa antecedens* of the satisfaction of Christ, and the whole dispensation of making out love unto us, through various acts of mercy.

This in the Scripture is called *the love of God*, Rom. 9. 13. and is set out as the most intense love, that ever he beareth to any of his creatures, Joh. 3. 16. Rom. 5. 8. 1 Joh. 4. 9. Being indeed as properly love, as love can be assigned unto God. His love is but an act of his will, whereby *θέλει τινὶ τὰγαθὰ*. And in respect of effects (in which respect, chiefly affections are ascribed unto God) it hath the most eminent possible. Now this being discriminating can no way be reconciled with the common affection before disproved.

For the order, and series of the purposes of God, as most natural for our apprehension of God, and agreeable to his own infinite wisdom, tending to the compleating of this love, in all its issues, and fruits, as it is more curious perhaps in the framing, than necessary to be known, so certainly, it would be too long and intricate a work for me to discuss at present, in reference to this intendment. Only in general, this must be granted, that all the thoughts of God, concerning the way of accomplishing this act of his will, must be subordinate hereunto, as comprizing the end, and co-ordinate among themselves, as being concerning the means.

In particular, the constitution, or appointment of the covenant of free grace, for the recovery, and bringing home unto God of fallen man, hath immediate dependance thereon, I mean in that way of dependance, which their order gives unto them. I cannot assent to what Mr. Baxter hath asserted in this matter; *Thess. 14. Expl. p. 90. The satisfaction of Christ, saith he, to the law, goes before the new covenant, though not in regard of its payment, which was in the fulness of time, yet in undertaking, acceptance, and efficacy; there could be no treating on new terms, until the old obligation was satisfied, and suspended.*

Had he attempted the proof of this assertion, perhaps he would have found it a more difficult undertaking, than barely to affirm it. Some few reasons to the contrary, that present themselves, I shall briefly set down.

1. Christ himself with his whole satisfaction, and merit, is included in the covenant: therefore his satisfaction is not antecedent to the covenant. The first appeareth, in that all promises of pardoning mercy are in, and of this new covenant, Heb. 8. 10, 12. but now, in them, as the foundation of that mercy, is Christ himself with his satisfaction comprised, Gen. 3. 15. Isa. 9. 6, 7.

2. He, who in all that he is, as made unto us, was the mediator of the new covenant; and whose merit, and satisfaction in all that they are, are appointed for the procuring the mercies of the new covenant, his satisfaction is not antecedent to the covenant, Heb. 7. 22. Chap. 8. 6. &c.

3. The constitution of the new covenant, as it is in the purpose of God, is the rise, and fountain of giving Christ with his satisfaction for us. It is in the purpose of God to save us through faith by pardoning mercy: in the purpose of that design, and for the praise of that glorious grace, is Christ given, Joh. 3. 16. Rom. 8. 32. Or thus:

4. If the designation of that way of life, and salvation, which is administered by the Gospel, be antecedent to the satisfaction of Christ, then the satisfaction of Christ is not antecedent to the new covenant; for nothing can be before, and after the same thing. Understand the designation of the way of life, and the satisfaction of Christ, in the same order of decree, or execution: now the supposal is manifest: the satisfaction of Christ being appointed as the means of accomplishing that way of life.

If Mr. Baxter intendeth those latter words, *there could be no treating on new terms, before the old obligation was satisfied, or suspended*, as a proof of his former assertion, he will fail in his intendment, as I suppose. For,

1. *Treating on new terms*, denoteth either *confilium inveniendi fœderis*; or *exsequendi*: If the first, it is nothing but the purpose of God to save his elect by pardoning mercy, for the praise of his glorious grace: this is wholly antecedent to any

efficiency of the death, and satisfaction of Christ, as being of mere and absolute grace, *Jer. 31. 33. Hab. 8. 7, 8.* If the latter be intended, or the actual taking of sinners into covenant, by working an acceptance of it upon their spirits, and obedience to the condition of it, in their hearts, then though the satisfaction of Christ be an antecedent hereunto, yet it is not thence, antecedent to the new covenant. For the new covenant, and taking into covenant, are distinct.

This then being assigned unto God after our manner of apprehension, the next enquiry is into the state, and condition of those persons, who are the peculiar object of the act of God's will before described, in reference thereunto, antecedent to all consideration of the death of Christ, and all efficacy thereof.

The Scripture speaking of them in this condition, saith, that they are beloved, *Rom. 9. 13. Rom. 11. 28. elected, Eph. 1. 4. Ordained unto eternal life, Acts 13. 48. 2 Thess. 2. 13.* Whether only the eternal actings of the will of God towards them, or also their own change, either actual in respect of real state, and condition; or relative in reference to the purpose of God, is not certainly evident. Hereunto then, I propose these two things:

1. By the eternal love, purpose, and act of God's will towards them that shall be saved (who are so from thence) they are not actually changed from that condition, which is common to them, with all the sons of men after the fall.

2. By virtue of that love alone, they have not so much as personal right unto any of those things, which are the proper effects of that love, and which it produceth in due season, becomingly to the wisdom, and justice of God.

Either of these assertions shall be briefly proved, and brought home to the recovery of the recovery.

For the first, it is manifest: (1.) From the act of God's will, which to this love is contradistinguished. What change is wrought in the loved, or elected, by the purpose of God according to election; an answerable change must be wrought in the hated, and appointed to condemnation, by the decree of reprobation; now that this should really alter the condition of men, and actually dispose them under the consequences of that purpose, cannot be granted.

(2.) Analogy from other eternal purposes of God, gives demonstration hereof. The eternal purposes of the divine will for the creation of the world out of nothing; lest that nothing, as very nothing as ever, until an act of Almighty Power gave, in the beginning, existence, and being to the things, that are seen. Things have their certain futurity, and not instant actual existence from the eternal purposes of God, concerning them.

(3.) The Scripture plainly placeth all men in the same state and condition before conversion, and reconciliation. *We have proved, that Jews, and Gentiles are all under sin, Rom. 3. 19, 20. So every mouth is stopped, and all the world is become guilty before God, ver. 19.* All being by nature, children of wrath, *Eph. 2. 3.* The condition of all in unregeneracy is really one, and the same. Those who think it is a mistaken apprehension in the elect, to think they are certainly too much mistaken in that apprehension. *He that believeth not abideth on him, who abideth on him; Joh. 3. 36.* If the misapprehension be, as the yea is, unbelief; it leaves them, in whom it is, under the wrath of God. If that would be this further cleared, and confirmed, may consult my treatise of redemption, *Lib. 3. Cap. 8.* where it is purposely, and expressly handled at large.

Hence Mr. Baxter may have some directions how to dispose of that censure concerning me, which yet he is pleased to say, that he suspendeth, *page 158. viz.* That I should affirm justification to be nothing but a manifestation of eternal love, which I have more, than in one place, or two, to expressly supposed. That any one should but here, and there consult a few lines, in a treatise of my treatise, I no way blame; in such things we all use our liberty. But that upon so slight a view, as cannot possibly represent the frame, structure, and coherence of my judgment in any particular, to undertake a constitution, and censure of it, cannot well be done, without some regret and candid ingenuity.

For the second assertion laid down, which goeth something further than the former, it is easily deduced from the same principles, whereunto I shall therefore add only one argument for the confirmation thereof.

God having appointed that his eternal love in the fruits thereof, should be no otherways communicated, but only in, and by Christ, all right thereunto must of necessity be of his procurement, and purchasing. Yea, the end of the mediation of the Lord Jesus, is to give right, title, and possession in their several order, and seasons unto, and in all the fruits, issues, and tendencies of that love, unto them whose Mediator he is appointed to be.

Thus far then, all is seated in the bosom of the Almighty. All differencing acts of grace flowing from hence, being to be made out as seems good unto him in his infinite wise sovereignty; from whence alone is the disposal of all these things, as to that order which may most conduce to his glory. And this also writes vanity upon the objection insisted on by Mr Baxter, page 157. that when we have a right, we must presently have a possession: all these things being to be moderated according to his free sovereign disposal.

And this concerneth the first instant proposed.

CH. A. P. VIII.

Of the will of God in reference to them for whom Christ died, immediately upon the consideration of his death; and their state, and condition before actual believing in relation thereunto.



THE second instant proposed to be considered, is, in the immediate issue of the death of Christ, as purposed, and accomplished. Purpose, and accomplishment are indeed different; but their effects in respect of God, are the same. In reference to us also the death of Christ hath the same efficacy as promised, and as performed. What acts the Scripture ascribes unto God, antecedent unto any consideration of the death of Christ, or at least such as are absolutely free, and of sovereignty, without any influence of casualty from thence, we saw before: for as for the order of God's decrees compared among themselves, I will not with any one contend. Here we enquire what it holdeth out of him, that being in all its efficacy supposed.

And we affirm.

1. That the will of God is not moved to any thing thereby, nor changed in to any other respect towards those for whom Christ died, than what it had before. This was formerly proved, and must again be touched on. But,

2. The death of Christ purposed, and accounted effectual, as before, God can agreeable to his infinite justice, wisdom, truth, and appointment, make out unto sinners for whom Christ died, or was to die, all those good things, which he before purposed, and willed by such means to them: those things being purchased, and procured, and all hinderances of bestowing them, being removed, by that satisfaction, and merit, which by free compact, he agreed, and consented should be in that death of Christ.

3. That as the making out of all spiritual blessings, first purposed by the Father, then purchased by the Son, that they might be bestowed condescendently to divine justice; God hath reserved it to his own sovereign disposal. That it be done, so that they for whom this whole dispensation is appointed, may really enjoy the fruits of it, is all, that necessarily is included, either in the purpose, or purchase.

Hence it is that the discharge of the debtor, doth not immediately follow the payment of the debt by Christ, not because that payment is refusable; but because in that very covenant, and compact, from whence it is that the death of Christ, is a payment; God reserveth to himself this right, and liberty, to discharge the debtor, when, and how he pleaseth. I mean as to times and seasons; for otherwise, the means of actual freedom, is procured by that payment, thou not considered merely as a payment, which denotes only satisfaction, but as it had adjoined merit also.

There-

Therefore that principle much used, and rested on by Mr. Baxter in the business of satisfaction, to obviate this very difficulty, of a not immediate discharge, if Christ paid the debt, viz. That the satisfaction of Christ is a refusable payment; which he presseth page 149, 150. is neither true in it self, nor accommodate to this difficulty. Not true: For,

The suffering of Christ may be considered, either,

(1.) Absolutely, as in it self, abstracting from the consideration of any covenant, or compact thereabout; and so it cannot be said to be a refusable payment: not because not refusable, but because no payment. That any thing should have any such reference unto God as a payment, or satisfaction, whether refusable or otherwise, is not from its self, and its own nature, but from the constitution of God alone. Between God, and the creature there is no equality, not so much as of proportion. Christ in respect of his humane nature, though united to the Deity, is a creature, and so could not absolutely satisfy, or merit any thing at the hand of God: I mean with that kind of merit, which ariseth from an absolute proportion of things. This merit, can be found only among creatures; and the advancement of Christ's humanity takes it not out of that number. Neither in this sense can any satisfaction be made to God for sin. The sinner's own undergoing the penalty neither is satisfaction in the sense whereof we speak, neither can it properly be said to be so at all; no more than a thing to be done, which is endlessly in doing.

(2.) It may be considered with reference unto God's constitution, and determination, predestinating Christ unto that work, and appointing the work by him to be accomplished, to be satisfactory, equalling by that constitution the end, and the means. And thus the satisfaction of Christ in the justice of God was not refusable; the wisdom, truth, justice, and suitable purpose of God, being engaged to the contrary.

This distinction is not accommodate to this difficulty; the sole reason thereof being what was held out before, of the interest of God's sovereign right to the bestowing of purposed, purchased, promised blessings, as to times, and seasons, according to the free counsel of his own will.

Hence then it is, that God in the Scripture upon the death of Christ is said to be reconciled, to be returned unto peace with them for whom he so died, the enmity being slain, and peace actually made, *Eph. 2. 14, 15, 16. Collos. 1. 20.* because he now will, and may, suitably to his justice, wisdom, and appointment, make out unto them, for whom the atonement was made, all fruits of love, peace, and amity, *Heb. 2. 17. Rom. 5. 10, 11. 2 Cor. 5. 19.*

The objection unto this, *How then can God deny us the present possession of Heaven?* used by Mr. Baxter, page 157. is not of any force, the whole disposal of these things, being left to his own pleasure.

And this is the Scheme, which upon the death of Christ, we assign unto God: he is atoned, appeased, actually reconciled, at peace with those for whom Christ died, and in due time for his sake will bestow upon them all the fruits, and issues of love, and renewed friendship.

This possibly may give some light into the immediate effect of the death of Christ; which though I shall not purposely now handle, yet Mr. Baxter with much diligence having employed himself in the investigation thereof, I shall turn aside a little to consider his assertions in this particular.

C H A P. IX.

A digression concerning the immediate effect of the death of Christ.

***** *T* is one of the greatest and noblest questions in our controverted divinity, what
 * I * are the immediate effects of Christ's death? He that can rightly answer this, is
 * a divine indeed; and by help of this, may expedite most other controversies about
 ***** redemption, and justification. In a word; the effects of redemption undertaken, could not be upon a subject not yet existent, and so no subject, though it might be for them. None but Adam and Eve were then existent: yet as soon as we do exist, we receive benefit from it. The suspending of the rigorous execution of the sentence of the law, is the most observable immediate effect of the death of Christ; which suspension is some kind of deliverance from it. Thus far Mr. Baxter. *Theff. 9. explicat. pag. 67.*

There are scarce more lines, than mistakes in this discourse: some of them may be touched on.

1. Effects are to be considered with respect to their causes. Causes are real, or moral. Real, or physical causes, produce their effects immediately, either *immediatione suppositi*, or *virtutis*: unto them the subject must be existent. I speak not of creating power, where the act produceth its object.

Moral causes do never immediately actuate their own effects, nor have any immediate influence into them. There is between such causes, and their effects, the intervention of some third thing, previous to them both, *viz.* proportion, constitution, law, covenant, which takes in the cause, and lets out the effect. And this for all circumstances of where, how, when, suitable to the limitations in them expressed, or implied: with the nature of the things themselves.

The death of Christ is a moral cause, in respect of all its effects. Whether those subjects on which it is to have its effects, be existent, or not existent, at the time of its performance, is nothing at all considerable: if it wrought physically, and efficiently, the existence of the subjects on which it were to work, were requisite. It is altogether in vain, to enquire of the immediate effects of Christ's death upon an existent subject. By the way, that Adam and Eve only were existent, when Christ undertook the work of redemption, to me is not clear: no, nor yet the following assertion, that as soon as we do exist, we receive benefit by it: taking benefit, for a benefit actually collated, as Mr. Baxter doth, not for a right to a benefit, or the purpose of bestowing one, which will operate in its due time. This is easily affirmed: and therefore *eadem facilitate* is denied.

I have no fancy to strive to carry the bell, and to be accounted a divine indeed, by attempting at this time a right stating of, and answer to this question proposed: I am not altogether ignorant of the endeavour of others even as this particular, and have formerly spoken something that way myself.

Mr. Baxter seems here to understand by this question, *viz.* What is the immediate effect of the death of Christ, what is the first benefit, which from the death of Christ, accrueth unto them for whom he died? not what is the first thing, that every particular person is actually in his own person, in his own time made partaker of: but a benefit generally established, and in being, upon the designment of the work of redemption, which every one for whom Christ died hath a share of. And of this he positively affirms, that the suspending of the rigorous execution of the sentence of the law, is the most observable, immediate effect of the death of Christ: and so deserves the title of a divine indeed.

Now truly, though not to contend for the bell with Mr. Baxter, whereof I confess myself utterly unworthy, and willingly for many commendable parts ascribe it unto him, I cannot close with him, nor assent unto that assertion: very gladly would I see Mr. Baxter's arguments for this; but those, as in most other controverted things in this book, he is pleas'd to conceal: and therefore though it might suffice me, to give in my dissent, and so wait for further proof; yet that it may be apparent, that I do not deny this merely because it's said, not

proved (which in things not clear in themselves is a provocation so to do) I shall oppose one or two arguments unto it,

1. All the effects of the death of Christ are peculiar only to the elect, to some: the suspension of the rigorous execution of the law, is not so. *Ergo*,

The *minor* is apparent: the *major* proved by all the arguments against universal redemption used in my former treatise.

2. All the effects of the death of Christ are spiritual, distinguishing, and saving, to the praise of God's free grace.

The suspending of the vigorous execution of the law, is not so. *Ergo*,

The assumption is manifest: 'tis only a not immediate casting into hell, which is not a spiritual distinguishing mercy: but in respect to many, tends to the manifestation of God's justice, *Rom. 9. 22.*

The proposition is evident. The promises made unto Christ upon his undertaking this work, doubtless do hold out all that he effected by his death. Of what nature they are, and what is the main tendance of them, I have elsewhere discovered, from the first to the last, they are restrained to distinguishing mercies: see *Isa. 49. 6, 7, 8, 9, 10. Chap. 53. 10, 11, 12. Chap. 61. 1, 2.* and no less is positively affirmed, *Eph. 1. 4. Rev. 1. 5, 6.*

If Mr. Baxter say, that his meaning in this is, that if Christ had not undertaken the work of redemption, and satisfaction, then the law must have had rigorous execution upon all, and therefore this being suspended upon his undertaking of it, is the first fruit of the death of Christ, I answer,

Notwithstanding this, yet that suspension, which in respect of the different persons towards whom it is actually exercised, hath different ends, is not a fruit, nor effect of the death of Christ, but a free issue, of the same eternally wise providence, sovereignty, and grace, as the death of Christ himself is. If then by the rigorous execution of the law, you intend the immediate execution of the law in all its rigour, and punishments, this if it had been effected, could in your own judgment have reached Adam, and Eve, and no more; and would have so reached them, as to cut off the generation of mankind in that root: if so, and this be the fruit of Christ's death, why do you not reckon the procreation of human race, among those fruits also? For had it not been for this suspension, that also had failed: which is as good a causative connection, as that between the death of Christ, and this suspension: had not he undertaken the work of redemption, it had not been. If by a rigorous execution, you intend the penalty of the law, inflicted in that way, which hath pleased the will of the law-giver by several parts, and degrees, from conception through birth, life, death, to eternity; the curse of it being wholly incumbent in respect of desert, and making out it self, according to God's appointment, then the suspension thereof is not the immediate effect of the death of Christ; which (supposing the first arguments to the former acceptation) I further prove: if those for whom Christ died do lie under this rigorous execution of the law, that is, the curse of it, until some other effect of Christ's death be wrought upon them, then that is not the first effect of the death of Christ: but that supposal is true, *Joh. 3. 36. Ephes. 2. 3.* therefore so also the inference.

In a word: take the suspending of the rigorous execution of the law, for the purpose of God, and his acting accordingly, not to leave his elect under the actual curse of it; so it is no fruit of the death of Christ, but an issue of the same grace; from whence also the death of Christ proceeds.

Take it for an actual freeing of their persons from the breach of it, and its curse, and so it differs not from justification, and is not the immediate effect of Christ's death in Mr. Baxter's judgment.

Take it for the not immediate executing of the law upon the first offence, and I can as well say, Christ died because the law was suspended; as you, that the law was suspended because Christ died: had not either been, the other had not been.

Take it for the actual forbearance of God towards all the world, and so it falls under my two first arguments.

Take it thus, that God for the death of Christ, will deal with all men upon a new law, freeing all from the guilt of the first broken law, and covenant: so it is *now* *ans.*

If you mean by it God's entering into a new way of salvation with those for whom Christ died: this on the part of God is antecedaneous to the consideration of the death of Christ, and of the same free grace with it self.

For the question it self, as I said before, I shall not here in terms take it up, the following discourse will give light into it: I have also spoken largely to it in another place; and that distinctly.

The sum is: I conceive that all the intermediate effects of the death of Christ, tending to its ultimate procurement of the glory of God, are all in respect of his death immediate; that is, with such an immediation as attends moral causes. Now these concerning them for whom he died, as they are not immediately bestowed on them, the ultimate attingency of the cause, and the first rise of the effect, lying in an intervening compact, so not *simul*, at once neither; though *simul*, and a like procured; the cause of this, being that relation, coherence, and casuality, which the Lord hath appointed between the several effects, or rather parts of the same effect, of the death of Christ, in reference to the main, and ultimate end to be thereby attained: as at large I have discussed, *Lib. 2. Cap. 1. p. 52, 53. &c.* In one word, the first effect of the death of Christ in this sense, is the first fruit of election. For, for the procuring, and purchasing of the fruits thereof, and them alone, did Christ die.

If I mistake not, Mr. Baxter himself is not settled fully in this persuasion, that the suspension of the rigorous execution of the law, is the most immediate effect of the death of Christ: for *pag. 52.* these words which he useth, *God the father doth accept the suffering and merits of his Son, as a full satisfaction to his violated law, and as a valuable consideration upon which he will wholly acquit and forgive the offenders themselves, and receive them again into favour, so that they will but receive his Son upon the terms expressed in the Gospel,* seems to place the ultimate efficacy of the death of Christ in God's acceptance of it, as to our good, on the condition of faith, and obedience.

Which first makes the suspension of the law to be so far from being the first effect of the death of Christ, that the last reacheth not so far: and *secondly*, the fond absurdity of this conditional acceptance I have before declared.

Neither am I clear to which of those assertions, that of *page 92*, where he affirms, that *some benefit by Christ the condemned did receive*, is most accommodate: neither can I easily receive what is here asserted; if by benefit you understand that which in respect of them is intentionally so. For,

(1.) Condemned person, as condemned persons surely receive no benefit by Christ, for they are condemned.

(2.) The delay of the condemnation of reprobates, is no part of the purchase of Christ; the Scripture says, nor more, nor less of any such thing: but peculiarly assigns it to another cause, *Rom. 9.*

CHAP. XI.

Of the merits of Christ, and its immediate efficacy, what it effecteth, in what it reſteth, with the ſtate of thoſe for whom Chriſt died in reference to his death, and of their right to the fruits of his death before believing.

H A T they for whom Christ died, have a right to the things which he purchased thereby, that is, an actual right, for so men may have, to what they have not in actual possession, is no singular conception of mine. Our divines freely express themselves to this purpose.

Even the commender, and publisher of *Gratius* his book of *Satisfaction*, the learned *Vossius* himself, affirmeth, that Christ by his death purchased for us a double right: *First*, a right of escaping punishment, and *then* a right of obtaining the reward. By the way, I cannot close with his distinction in that place of some things, that Christ by his life, and death, purchased for us, and others, that he daily bestoweth: for the things he daily bestoweth, are of them, which by his death he purchased.

My

My expressions then alone are not subject to the consequences charged on them, for asserting a right to life, and salvation in them for whom Christ died, even before believing. Yea, some have gone farther, and affirmed, * that those for whom Christ died, are in some manner restored into saving favour. Not to mention some of them, to whose judgment Mr. Baxter seems to accede, who assert universal justification, and restoration into grace upon the death of Christ: but I lay no weight up these things.

To clear my thoughts in this particular, two things must necessarily be enquired into, and made out.

1. Seeing the satisfaction, and merit of Christ, do tend directly for the good of them for whom he died, and that there is a distance, and space of time, between that death, and their participation of the good things purchased thereby, wherein lieth, or in what resteth the efficacy of that his death, with the principle of the certain futurity, of the spiritual things so procured which those for whom he died, shall assuredly in due time enjoy.

2. Wherein lies the obligation unto death, hell, and wrath, which before believing the Scripture affirms to be upon the elect, seeing Christ hath actually purchased for them freedom from these things: and this without more ado, will be clear'd in the former.

1. For the *first* then, upon the issue of the death of Christ, something being supposed in God beyond his mere purpose, of which before, some things being actually procured, and purchased by it, which yet they for whom they are so purchased, neither do, nor possibly can upon the purchase immediately possess, and enjoy: it is enquir'd, wherein resteth the efficacy of his death, which in due time causeth the making out of all those spiritual blessings, which by it are so procured?

Now this must be either in those for whom he died, or in himself as mediator, or in his father who sent him.

(1.) That it is not in them for whom he died, is apparent: upon the death of Christ, in purpose, and promise, when first its efficacy took place, they were not: I mean actually existent. True! they were potentially in the purpose of God: but will that make them a meet subject for the residence of his right, and merit whereof we speak? As is the thing, such are all its affections, and adjuncts: but possible, if it be no more. This is something actual, whereof we speak.

(2.) That it is not in Christ as mediator, is no less evident. He that makes satisfaction, and he to whom it is made, he who meriteth any thing, and he at whose hands he meriteth it, must be distinguished. The second person under the notion of performing the work of mediation, receiveth not satisfaction. The power Christ receiveth of the Father, because he is the son of man, to give eternal life to those given him of his father, is of latter consideration to that we have in hand, being a result and consequence thereof.

(3.) It must therefore be in the Father, or God, as receiving satisfaction.

Of all the attributes of God where this may be placed, to speak after the manner of men, one of these four must needs be the proper seat of it: power, will, justice, truth.

[1.] His power, and then it must be, not that God hath any addition of power, for that cannot be to him who is omnipotent; but that a way is made for the exercise of his power, which before by somewhat from himself was shut up.

And as some suppose it is no otherwise. That whereas the Lord could not make out grace, and favour unto sinners because of his justice necessarily inclining him to their punishment, and destruction. Now that justice being satisfied in Christ, he can collate any spiritual blessings upon them, as he seeth good.

But this I have disproved elsewhere, and manifested.

1.) That the foundation of this apprehension (being an impossibility in God to forgive sin, without satisfaction, because of the contrariety of it to the properties of his nature) is a groundless assertion. And,

Omnes illi, pro quibus Christus ex intentione Dei satis fecit, sunt Deo reconciliati, id est in favorem salutis ferum aliquo modo restituit, Ames. Antisthed. p. 104.

2.) The foundation of God, in sending his Son to die for his elect, is op-
pugned hereby. And,

3.) It is destructive to all the proper fruits, and effects of the death of
Christ, &c. *Lib. 2. Cap. 2.*

[2.] In the will of God, it seems that the merit and fruits of the death of
Christ, whereof we treat, seem better to be treasured: and from hence it is,
that he can will, or willeth to us the good things purchased by it. But,

1.) That the will of God should by the death of Christ be changed into any
other habitude, than what it was in before, was before disproved.

2.) That now God can will good things to us, holds out the enlargement of
his power as to the acting thereof, mentioned above, rather than any thing pro-
perly belonging to the will of God.

3.) God's willing good things to us, it cannot consist in; his willing of a
thing is operative of it: it is his efficacious energetical will whereof we speak.
When he actually willeth grace, we have grace; and when he willeth glory, we
have glory; but that concerning which we speak, is antecedent to the actual
making out of grace, and glory to us, being the procuring cause of them;
though not of that act of the will of God, whereby they are bestowed.

[3.] His justice, and truth only remain. For justice, that which is com-
mutative properly, with one consent is removed from God. *Who hath given first
unto him, and it shall be render'd unto him again?* * Neither is distributive justice
to be supposed in him, antecedent to some free engagement of his own. Where
no obligation is, there cannot be so much as distributive justice properly. All
obligation from God to the creature, is from his own free engagement: other-
wise he stands in no relation to it, but of absolute dominion, and sovereignty.
All the justice of God then (we consider not the universal rectitude of his na-
ture, but) in reference to the creature, is *justitia regiminis*, *Psal. 33. 4, 5. 1 Joh.*
1. 5. and therefore must suppose some free constitution of his will.

This then rightly consider'd, † do I affirm to be affected with the merit of
Christ: there I place the procuring efficacy thereof, whence it is, that all the
fruits of it are made out unto us. But this in due order.

The first thing of immediate concernment hereunto, is the covenant of the fa-
ther with the son: the free engagement of God, to do such and such things for
Christ, upon the performance of such other things to him appointed. This is the
foundation of the merit of Christ as was before declared. Hence his distributive
justice ascribed to God, as to this thing. It is righteous with him being engaged
by his own free purpose and promise, to make out those things, which he ap-
pointed to be the fruit and procurement of the death of Christ. And from
thence it is, that all the things purchased by the death of Christ, become due
to those for whom he died: even from the equity attending this justice of God.

[4.] Herein also his truth hath a share; by his truth, I understand his fideli-
ty and veracity in the performance of all his engagements. This immediately at-
tends every obligation that by any free act of his will, God is pleased in his wisdom
to put upon himself: and is naturally under consideration before that distribu-
tive justice, whereby he is inclin'd to the performance it self of them.

This then is that I say;

God by free purpose and compact, making way for the merit of Christ,
which absolutely could be none, is obliged from the veracity and justice, which
attends all his engagements, to make out as in his infinite wisdom shall seem
meet; all those things which he hath set, appointed, and proposed as the fruit
and purchase of his death, unto all them for whom he died. And in this, rests
the merit of Christ.

Here two things may be observed;

* Si de debitum quæatur, respectu creaturæ in Deum cadere non potest; nisi ex aliqua sup-
positione ipsi Deo voluntaria & libera: quæ non potest esse nisi promissio aut pactio aliqua, ex qua-
bus fidelitatis aut justitiæ debitum oriri solet, *Suares, Relect. de Lib. Div. Volu. Disp. L. Di. Sec.*
2. n. 5.

† Nulla justitia proprie esse potest, ubi nulla intercedit obligatio; Deus autem nulla obliga-
tione tenetur, antequam ipse fidem suam astringat; Ergo ante promissionem nulla justitia
etiam distributiva in Deo reperitur, *Vas. n. 1. q. 21. a. 1. disp. 86.*

1. What we ascribe to the merit of Christ: *viz.* The accomplishment of that condition, which God required to make way, that the obligation which he had freely put upon himself, might be in actual force. And so much, (how rightly, I leave to himself to consider) doth Mr. Baxter assign to our own works: *Thef.* 26. page 140.

2. The mistake of those who wind up the merit of Christ, as affecting God, if I may so speak, unto a conditional engagement, *viz.* That we shall be made partakers of the fruits of it, upon such and such conditions, to be by us fulfilled. For,

(1.) All such conditions (if spiritual blessings) are part of the purchase of the death of Christ: and if not, are no way fit to be conditions of such an attainment.

(2.) It cannot be made apparent how any such conditional stipulation can be ascribed unto God. That God should engage upon the death of Christ, to make out grace and glory, liberty and beauty, unto those for whom he died, upon condition they do so, or so,

1.) Leaves no proper place for the merit of Christ.

2.) Is very improperly ascribed unto God. Lawyers tell us, that all stipulations about things future, are either *sub Conditione*, or *sub termino*. Stipulations or engagements upon condition, that are properly so, do suppose him that makes the engagement to be altogether uncertain of the event thereof. Stipulations *sub Termino* are absolute, to make out the things engaged about at such a season. Upon the very instant of such a stipulation as this, an obligation follows as to the thing, though no action be allowed to him to whom it is made, until the term and time appointed be come.

In those stipulations that are under condition, no obligation ariseth at all from them, it being wholly uncertain whether the condition will be fulfilled or no. Only in two cases doth such an engagement bring on an immediate obligation.

1. If the condition required be in things necessary and unalterable: as if *Cains* should engage himself unto *Tilius* to give him an hundred pounds for his house on the morrow *if the sun shine*: here ariseth an immediate obligation, and it is the same as if it had been conceived only *sub Termino*, without condition at all.

2. If by any means, he that makes the stipulation, knows infallibly, that the condition will be fulfilled, though he to whom it is made, knows it not. In this respect also, the stipulation *sub Conditione*, introduceth an immediate obligation, and in that regard, is co-incident with that which is only *sub Termino*.

Whether an engagement upon condition properly, without the former respects, that is a stipulation to an event dubious and uncertain, can be ascribed unto God, is easy to determine. To assert it, oppugns the whole nature of the Deity, and overthrows the properties thereof, immediately and directly. All other stipulations under condition are co-incident, as I said before, with that which is *sub Termino* only, from whence ariseth an immediate obligation for the performance of the thing stipulated about; though there be not an immediate action granted him unto whom it is made.

Surely they are wide, if not very wild, who affirm, that all the stipulations on the part of God upon the death of Christ are upon a condition, which himself knows to be impossible for them to perform to whom they are made, which amongst wise men are always accounted nugatory and null.

This being then so vain, I say that the merit of Christ flowing from the free purpose and compact of God, resteth on his justice thence also arising, fixing thereon an obligation to make out all the fruits of it, unto them for whom he died, *sub Termino* only; whereby a present right is granted them thereunto, though they cannot plead for present enjoyment.

C H A P. XI.

More particularly of the state and right of them for whom Christ died, before believing.



H E former assertions about the merit of Christ, being in some measure cleared, we may hence have light into the state and condition of those for whom Christ died in their several generations before believing.

To make this the more fully appear, we must distinguish between their present state or possession, and their present right. Their state is not changed, because all the procurements of the death of Christ, are to be made out unto them by virtue of a stipulation *sub termino*, that term or season being not come. So that still in present actual state, I leave them as before, not justified, not sanctified, not enter'd into covenant.

Right also is twofold,

1. *In re*, as the father hath a right to his estate. And this *jus in re*, holds, though the estate be unjustly, or forcibly detained from him.

2. *Ad rem*, so the son hath a right to the estate of his father, being to enjoy it at his death.

The *first* right is presently actionable upon any detainment: the *latter* not so. The *first*, we do not ascribe to the elect in this condition, *viz.* that which is *in re*, and instantly actionable; but that which is *ad rem*, and *sub termino*.

This being that which I aimed at, and being by Mr. Baxter opposed, I will further consider it, that it may appear whether any thing in this assertion be justly blameable.

I said, that by the death of Christ, we have actual right to the good things purchased by that death. That right which is not actual (to speak a word to that term) is not. The contradistinct affection hereunto, is potential. And this is totally destructive to the nature of a right: all right is actual, or not at all.

To evince the main assertion; I shall,

1. Shew the nature and quality of his right.
2. The bottom or foundation of it; and,
3. Prove the Thesis.

(1.) By right I understand *jus* in general, now *jus est, quod justum est*, Aug. in Psal. 144. sub. fin. *That is right, which it is just should be.* And *quicquid rectum est, justum est*, Ansel. de verit. Cap. 13. it is just, all that should be, which hath a rectitude in it self. Farther; what this *justum* is, Aquinas tells you, 22. a. q. 57. a. 1. c. *justum est quod respondet secundum aliquam aequalitatem alteri.* Then a thing is just when it stands in some equality unto those things whereunto it relates. And this equality or adequation of things is twofold.

First, That which ariseth from the nature of the things themselves: as an eye for an eye, a tooth for a tooth, &c.

Secondly, That which ariseth from a proportion condescended unto, by *condict* agreement, covenant, or common consent. *Dupliciter est aliquid adaequatum: uno modo ex natura ipsius rei: alio modo cum est commensuratum ex condicto sive ex communi placito*, Aquin.

In the first sense, as to a right that should accrue unto the creatures in respect of God, from the commensuration of the things themselves, we shewed before that it cannot be. It must be from some grant, compact, covenant, or the like, from whence a right in reference to the faithfulness or righteousness of God, may arise. The right then whereof we speak, which they for whom Christ died, have to the things which by his death are procured, consists in that equity, proportion, and equality, which upon the free compact, constitution, and consent of God the Father, is between the death of Christ, and their enjoyment of the fruits of that death. It is just and equal, that they should enjoy the fruits of his death in due time. Neither is the right of any man, to any thing, any more, but such a frame and order of things, that is just either from the nature of the things themselves, or from common consent and agreement,

ment, that he should enjoy that thing. This is the right whereof we speak : which in their sense the very Socinians grant. *Christus jus quoddam ad obtinendam remissionem peccatorum & salutem (morte sua) nobis dedit*, Crellius adv. Groti. Cap. 1.

2. For the foundation of this right, seeing that before the consideration of the death of Christ (as was declar'd) it is not, from thence it must needs be, nothing of any likelihood to be such a foundation being co-incident therewithal.

Now whereas in the death of Christ two things are considered : (1.) The satisfaction; and (2.) The merit thereof; it may be enquir'd after, under whether respect this right relates thereunto.

(1.) The satisfaction of Christ tends in all that it is, to the honour and reparation of the justice of God. This then in its utmost extent and efficacy, cannot give ground to build such a right upon. The *ultimate* effect of satisfaction, may be accomplished, and yet not the least right to any good thing communicated to them, for whom this satisfaction is made. The good things attending the death of Christ may be referr'd unto two heads : the amotion of evil, and the collation of good. For the *first*, the amotion of evil, the taking that from us, that it may not grieve us, and subducting us from the power and presence thereof, it is immediately aimed at by satisfaction. That the curse of the law be not executed, that the wrath to come be not poured out, is the utmost reach of the death of Christ consider'd as satisfactory. Yea in it self, as only such, it proceedeth not so far, as to give us a right to escape these things, but only presents that to the justice of God, whereby it may be preserv'd in all its glory, severity, and exact purity, though these things be not inflicted on us. This I say, I conceive to be the utmost tendency of the death of Christ as satisfactory. That condemnation cannot possibly *de facto* follow, where such satisfaction hath been made, is immediately from the equity of justice so repaired as above. For positive good things, in grace and glory by satisfaction alone, they are not at all respected.

(2.) There is the merit of the death of Christ, and that principally intendeth the glory of God in our enjoying those good things, whereof it is the merit or desert. And this is the foundation of that right whereof we treat. What Christ hath merited for us, it is just and equal we should have; that is, we have right unto it: and this before believing. Faith gives us actual possession as to some part, and a new pactional right, as to the whole; but this right, or that equalling of things upon divine constitution, * whereby it becomes just and right that we should obtain the things purchased by it, is from the merit of Christ alone. What Christ hath merited is so far granted, as that they for whom it is so merited have a right unto it.

The sum then of what we have to prove is,

That the merit of the death of the Lord Jesus, hath according to the constitution of the Father, so procured of him the good things aimed at, and intended thereby, that it is just, right, and equal, that they for whom they are so procured, should certainly and infallibly enjoy them at the appointed season; and therefore unto them they have an actual right, even before believing; faith itself being of the number of those things so procured.

All which I prove as followeth;

1. The very terms before mentioned, enforce no less. If it be *justum* before their believing, that those for whom Christ died, should enjoy the fruits of his death; then have they even before believing, *jus*, or a right thereunto: for *jus est, quod justum est*, that it is right and equal that they should enjoy those fruits is manifest. For,

(1.) It was the engagement of the father to the son upon his undertaking to die for them, that they should so do, *Isa. 53. 10, 11, 12.*

(2.) In that undertaking he accomplished all that was of him required, *Joh. 17. 4.*

2. That which is merited and procured for any one, thereunto, he, for whom it is procured, certainly hath a right. That which is obtained for me, is mine in actual right, though not perhaps in actual possession. The thing that is obtain-

* *Jus est operatio illa qua fit aequalitas*: Pefant. in Tom. 22. c. 7. 37.

ed is granted by him of whom it is obtained, and that unto them for whom it is obtained. In some sense or other, that is a man's, which is procured for him. In saying it is procured for him, we say no less. If this then be not in respect of possession, it must be in respect of right. Now all the fruits of the death of Christ are obtained, and procured by his merit for them, for whom he died. He obtains for them eternal redemption, Heb. 9. 12. purchasing them with his own blood, Act. 20. 28. Heb. 2. 14. 1 Pet. 1. 18. Gal. 1. 4. Rev. 14. 3, 4. The very nature of merit described by the Apostle, Rom. 4. 4. infers no less. Where merit intercedes, the effect is reckoned as of debt: that which is my due debt, I have a right unto. The fruits of the death of Christ, are the issues of merit, bottomed on God's gracious acceptation, and reckoned as of debt. He for whom a ransom is paid, hath a right unto his liberty by virtue of that payment.

3. 2 Pet. 1. 1. the saints are said to obtain precious faith through the righteousness of God. It is a righteous thing with God, to give faith to them for whom Christ died; because thereby they have a right unto it: faith being amongst the most precious fruits of the death of Christ, by virtue thereof becometh their due for whom he died.

4. The condition of persons under merit, and demerit, in respect of good or evil is alike: the proportion of things requires it. Now men under demerit are under an obligation unto punishment: and it is a righteous thing with God, to recompence tribulation unto them, 2 Thess. 1. 6. It being the judgment of God that they who do such things, are worthy of death, Rom. 1. 32. They then who are under merit, have also a right unto that whereof it is the merit. It is not of any force to say, that they are not under that merit, but only upon Condition. For this is, first false: secondly, with God this is all one as if there were no condition at the season and term appointed; for the making out the fruit of that merit, as hath been declared. Neither yet to object, that it is not their own merit, but of another which respects them: that other being their surety, doing that whereby he merited only on their behalf; yea in their stead, they dying with him; though the same in them could not have been meritorious, they being at best, mere men; and at worst, very sinful men.

5. A compact or covenant being made of giving life and salvation upon the condition of obedience to certain persons, that condition being compleatly fulfilled as it was in the death of Christ, claim being made of the promise, according to the tenor of the compact, and the persons presented for the enjoyment of it, surely those persons have an actual right unto it; that all this is so, see Isa. 49. 2, 3, 4, 5, 6, &c. Psal. 2. 2, 4, 5 Isa. 53. 10, 11, 12. Joh. 17. 3. and 2. 21. Heb. 2.

And so much for this also, concerning the issue of the death of Christ, and the right of the elect to the fruits of it before believing.



C H A P. XII.

Of the way whereby they actually attain and enjoy faith and grace, who have a right thereunto by the death of Christ.

THE way and causes of bestowing faith on them, who are under the condition before described, is the next thing to be enquired after.

What are the thoughts of God from eternity concerning those for whom Christ was to die, with the state they are left in, in relation to those thoughts; as also what is the will of God towards them, immediately upon the consideration of the death of Christ, with the right which to them accrues thereby, being consider'd, it remaineth, I say, that we declare the way and method, whereby they obtain faith through the righteousness of God.

And here we must lay down certain positions: As,

1. Notwithstanding the right granted them for whom Christ died, upon his death, to a better state and condition in due time, that is, in the season, suit-

ing the infinitely wise sovereignty of God, yet as to the present condition in point of enjoyment, they are not actually differenc'd from others: their prayers are an abomination to the Lord, *Prov.* 28. 9. all things are to them unclean, *Tit.* 1. 15. They are under the power of Satan, *Eph.* 2. 2. In bondage unto death, *Heb.* 2. 14. Obnoxious to the curse, and condemning power of the law in the conscience, *Gal.* 3. 13. having sin reigning in them, *Rom.* 6. 17. &c.

2. What spiritual blessings soever are bestowed on any soul, I mean peculiarly distinguishing mercies and graces, they are all bestowed and collated for Christ's sake: that is, they are purchased by his merit, and procured by his intercession thereupon.

That supernatural graces cannot be traduced from any natural faculty, or attained by the utmost endeavour of nature, howsoever affected with outward advantages, I now take for granted. These things I look'd upon as the free gifts of love: so the Scripture, *Joh.* 15. 5. *2 Cor.* 3. 5. *Eph.* 2. 8. *1 Cor.* 4. 7. *Eph.* 2. 10. *Matt.* 11. 25, 26. *Acts* 16. 14. &c.

Now the dispensation of all these, as it is through Christ, so they are for Christ. On whomsoever they are bestowed it is for Christ's sake. For instance, *Peter* and *Judas* are unbelievers. Faith is given to *Peter*, not to *Judas*. Whence is this difference? Presupposing God's sovereign, discriminating purpose, the immediate procuring cause of faith for *Peter*, is the merit of Christ. *To us it is given on the behalf of Christ to believe on him*, *Phil.* 1. 20. We are blessed with all spiritual blessings in him, *Eph.* 1. 3. Whatsoever is in the promise of the covenant, is certainly of his procurement; for therefore he is the surety, *Heb.* 7. 22. And his blood, the ransom he paid, is the blood of the covenant, *Matt.* 26. 28. Whereby all the promises thereof, become in him *Yea*, and in him *Amen*, *2 Cor.* 1. 20. And whether faith be of the blessings of the covenant, and concluded in the promise thereof or no; let the Scripture be judge, *Jer.* 31. 31, 32. *Ezek.* 36. 26. *Heb.* 8. 9, 10, 11.

Furthermore, what we have through him, we have for him. All these things being made out on this condition, that *he should make his Soul an offering for sin*, *Isa.* 53. 10.

3. That all the procurements of the death of Christ in the behalf of his, are to be made out by virtue of a stipulation *sub termino*: or in respect of their actual collation and bestowing, they are to be made out in the season limited and appointed by the will of the father. Of this before.

4. No blessing can be given us for Christ's sake, unless in order of nature, Christ be first reckoned unto us.

Here I must do two things;

(1.) Declare what I mean by reckoning Christ unto us: and then,

(2.) Prove the assertion as laid down.

(1.) God's reckoning Christ, in our present sense, is the imputing of Christ unto ungodly, unbelieving sinners, for whom he died, so far, as to account him theirs, to bestow faith and grace upon them for his sake.

This then I say, at the accomplishment of the appointed time, the Lord reckons, and accounts, and makes out his Son Christ, to such and such sinners, and for his sake gives them faith, &c. Exercising of love actually in the bestowing of grace upon any particular soul, in a distinguishing manner, for Christ's sake, doth suppose this accounting of Christ to be his, and from thence he is so indeed: which is the present Thesis. And,

(2.) This may be proved. For,

[1.] Why doth the Lord bestow faith on *Peter*, not on *Judas*? Because Christ dying for *Peter*, and purchasing for him the grace of the covenant, he had a right unto it, and God according to his promise bestowed it: with *Judas*, it was not so. But then, why doth the Lord bestow faith on *Peter* at the fortieth year of his age, and not before, or after? Because then the term is expir'd, which upon the purchase, was by the counsel of God's will prefixed to the giving in, the beginning of the thing purchased unto him. What then doth the Lord do, when he thus bestoweth faith on him? For Christ's sake, his death procuring the gift, not moving the will of the giver, he creates faith in him, by the way and means suited to such a work, *Eph.* 1. 18, 19. *Chap.* 2. 1. &c. If then this be done for Christ's sake, then is Christ made ours, before we believe;

believe. Else, why is faith given him at this instant for Christ's sake, and not to another, for whom also he died? That it is done then, is, because the appointed time is come; that it is done then for Christ, is because Christ is first given to him. I cannot conceive how any thing should be made out to me for Christ, and Christ himself not be given to me; *he being made unto us of God, righteousness, 1 Cor. 1. 30.*

[2.] The Apostle holds out this very method of the dispensation of grace, *Rom. 8. 32. He that spared not his son, but delivered him up to death for us all, how shall he not with him freely give us all things?*

First, Christ is given for us, then to us, then with him (he having the pre-eminence in all things) all things: and this being, also, for him, *Phil. 1. 29.* he is certainly in the order of nature given in the first place. He being made ours, *we receive the atonement by him, Rom. 5. 11.*

How Christ is said to be received by faith, if he be ours before believing, is easily resolved. Christ is ours before and after believing in a different sense. He who is made ours in an act of God's love, that for him we may have faith, may be found and made ours in a promise of reconciliation by believing.

I offer also, whether absolution from the guilt of sin, and obligation unto death, though not as terminated in the conscience for compleat justification, do not precede our actual believing. For, what is that love of God which through Christ is effectual to bestow faith upon the unbelieving? And how can so great love in the actual exercise of it producing the most distinguishing mercies, consist with any such act of God's will, as at the same instant should bind that person under the guilt of sin?

Perhaps also this may be the justification of the ungodly mentioned, *Rom. 4.* God's absolving a sinner in heaven, by accounting Christ unto him, and then bestowing him, upon him, and for his sake enduing him with faith to believe.

That we should be blessed with all spiritual blessings in Christ, and yet Christ not ours in a peculiar manner before the bestowing of those blessings on us, is somewhat strange. Yea he must be our Christ, before it is given to us for him to believe: why else is it not given to all others so to do; I speak not of the supreme distinguishing cause, *Matt. 11. 25, 26.* but of the proximate procuring cause, which is the blood of Christ. Neither yet do I hence assert compleat justification to be before believing. Absolution in heaven, and justification differ as part and whole.

Again, absolution may be consider'd, either as a pure act of the will of God in it self, or as it is received, believed, apprehended, in, and by the soul of the guilty. For absolution in the first sense, it is evident it must precede believing: as a discharge from the effects of anger, naturally proceeds all collation of any fruits of love, such as is faith.

But if God account Christ unto, and bestow him upon a sinner before believing, and upon that account, absolve him from the obligation unto death and hell, which for sin he lies under, what wants this of compleat justification?

Much every way.

1. It wants that act of pardoning mercy, on the part of God, which is to be terminated and compleated in the conscience of the sinner; this lies in the promise.

2. It wants the heart's persuasion concerning the truth and goodness of the promise, and the mercy held out in the promise.

3. It wants the soul's rolling it self upon Christ, and receiving of Christ, as the author and finisher of that mercy, an all-sufficient saviour to them that believe.

So that by faith alone we obtain and receive the forgiveness of sin: for notwithstanding any antecedent act of God concerning us, in and for Christ, we do not actually receive a compleat soul-freeing discharge, until we believe.

And thus the Lord Christ hath the pre-eminence in all things. *He is the author and finisher of our faith.*

This then is that which here we assign unto the Lord. Upon the accomplishment of the appointed season, for the making out the fruits of the death of Christ unto them, for whom he died, he loves them freely, says to them, live, gives them his son, with, and for him, all things, bringing forth the choicest

choicest issue of his being reconciled in the blood of Jesus, whilst we are enemies, and totally alienated from him.

It will not be requisite at all, as to our purpose in hand, to make particular enquiry into the state and condition of them, towards whom such are the actings of God, as we before described. What it is that gives them the first real alteration of condition, and distinguishment from others, I have now no occasion to handle.

So far as advantage hath been offered, I have laboured to distinguish aright those things, whose confusion and misapprehension lies at the bottom of very many dangerous mistakes: how the foregoing discourse may be accommodated and improved for the removal of those mistakes, I shall leave to the consideration of others.



C H A P. XIII.

The removal of sundry objections to some things formerly taught, about the death of Christ, upon the principles now delivered.

***** HAVING fully declared, not only what was my intendment in the expressions so exceedingly mistaken by Mr. Baxter, as hath in part already been made manifest, and will instantly more fully appear; I shall now take a view of what is imposed on me as my judgment, and the opposition made thereunto, so far as may be needful for the clearing of the one, and removing of the other, at least in what they may really concern what I did deliver in the treatise impugned.

In page 146. of his Appendix, Mr. Baxter endeavours to vindicate a *Thesis* of his from some exceptions, that he was by his friend pointed to, unto which it seemed liable and obnoxious.

The *Thesis* he lays down, is, *That no man is actually and absolutely justified upon the mere payment of the debt by Christ, till they become believers.*

Against this *Article*, as he calls it, he produceth some objections of *Maccovius*, censuring his assertions to be senseless, his positions strange and abhorred, his arguments weak and ineffectual; with some other expressions to the same purpose.

1. I am now by the providence of God in a condition of separation from my own small library, neither can here attain the sight of *Maccovius's* disputations; so that I shall not at all interpose myself in this contest; only I must needs say,

(1.) I did not formerly account *Maccovius* to be so senseless and weak a disputant, as here he is represented to be.

(2.) That for Mr. Baxter's answer to that argument where the debt is paid, there discharge must follow; by asserting the payment made by Christ to be refusable and the interest of sinners in that payment to be purely upon the performance of a condition; I have fully before in both parts of it demonstrated to be weak, and inconsistent with it self, and truth. That the interlocking of sinners in the payment made by Christ, at such and such a season, is from the sovereignty of God, and his free engagement *sub termino* for this end; hath been also fully manifested.

2. But Mr. Baxter affirms, That to these arguments of *Maccovius*, Mr. Owen adds some in the place against *Grotius* whereunto he was referred.

To what end, you will say, doth Mr. Owen add these arguments? Why to prove that men are actually, and absolutely, justified upon the mere payment of the debt by Christ before believing.

But, *fidem tuam*! Is there any one argument in my whole book used to any such purpose? Do I labour to prove that which I never affirmed? never thought? never believed? In what sense I affirmed that by the death of Christ, we are actually, and *ipso facto*, delivered from death, that is, *in eo ipso*, we

we have in due time, the time appointed, free and full deliverance thereby, without the intervention of any condition on our part, not absolutely procured for us by his death; I have before declared. How much this comes short of actual and absolute justification, I need not now mention: I shall therefore only so far consider the answers given by Mr. Baxter; as they may seem to impair or entrench upon the main truth I assert, and that in the order by him laid down.

These, saith he, Mr. Owen layeth down.

1. *By death he delivereth us from death.* To which he answers: *Not immediately nor absolutely, nor by his death alone, but by that as a price, supposing other causes on his part, and conditions on ours, to concur before the actual deliverance.*

1. To what end I mention that place of the Apostle was before declared.

2. By the death of Christ we are immediately delivered from death with that immediation which is proper to the efficiency of causes, which produce their effects by the way of moral procurement: that is certainly, without the intervention of any other cause of the like kind: And,

3. Absolutely, no condition being interposed between the cause and the effect, Christ's death, and our total deliverance, but such as is part of our deliverance, and solely procured by that death: though that death of Christ be not considered as alone, that is separated from his obedience, resurrection, and intercession, when the work of redemption is assigned to it in the Scripture.

4. By the death of Christ as a price: I suppose you understand his purchase, as well as his payment; his merit as well as his satisfaction; or else this is a false notion of the death of Christ, as the cause of our deliverance.

5. All other causes concurring on the part of Christ for our deliverance, are, *First*, Either not of the same kind with his death: Or, *Secondly*, Bottom'd on his death, and flowing from thence; so that summarily all may be resolv'd thereinto.

6. The conditions on our part, in the sense intended, are often mentioned, never proved; nor I am persuaded will never be. But he adds:

2. *He saith the elect are said to die, and rise with Christ, saith he,*

(1.) *Not in respect of time, as if we died and rose at the same time, either really, or in God's esteem,*

(2.) *Not that we died in his dying, and rose in his rising. But,*

(3.) *It is spoken of the distant mediate effects of his death, and the immediate effects of his spirit on us, rising by regeneration to union and communion with Christ.* So he.

1. I pass the *first*, and *second* exceptions, notwithstanding, that of God's not esteeming of us as in Christ, upon his performance of the acts of his mediation for us, might admit of some consideration.

2. The inference here couched, that these things are the *immediate effects of Christ's spirit on us*, therefore the *distant and immediate effects of his death for us*, is very weak and unconcluding. The death of Christ procureth these things as a cause moral and impelling: the spirit worketh as an efficient, and therefore the same thing may be the immediate effect of them both, according to their several kinds of efficacy. And so indeed they are. Our actual conversion, the efficient whereof is the spirit, is the immediate procurement of the merit of Christ: see this at large in my treatise opposed. I know not any man that hath run out into more wide mistakes about the immediate effects of the death of Christ, than Mr. Baxter, who pretends to so much accurateness in this particular.

3. *He saith, adds Mr. Baxter, Christ hath redeemed us from the curse, being made a curse for us.*

I explained, Saith he, before how far we are freed by redemption: He hath restored us, that is, paid the price, but with no intent that we should by that redemption, be immediately or absolutely freed. Yet when we are freed, it is to be ascribed to his death as the meritorious cause, but not as the only cause.

1. A being freed so far, or so far, by redemption, and not wholly, fully, or compleatly, whatever men may explain, the Scripture is wholly silent of.

2. That Christ in paying a price, had no intent that those he paid it for, should be immediately or absolutely freed, is crudely enough asserted. Of the immediateness of their delivery, I have spoken already. It hath as strict an immediation as the nature of such causes and effects will bear.

If he intended not that those for whom he died should be absolutely freed, then either he intended not their freedom at all, and so the negation is upon the term freed: or the negation of his intention is only as to the qualification, absolutely, and so his intention to free them is asserted, and the affection of absoluteness in that intention, only denied.

If the *first* he meant; *First*, It is contrary to innumerable express testimonies of Scripture. *Secondly*, It renders the Son of God dying with no determinate end, or designed purpose at all, in reference to them for whom he died: a thing we would not ascribe to a wise man, in a far more easy undertaking.

If the *Second*:

1. I desire to know, what is this intention here assigned to our Saviour? He paid a price, or ransom for us, he bought and purchased us by his blood, to be a peculiar people to himself; he redeemed us from the curse and wrath due to us, that we may be conditionally freed. All things intended under condition, are as to their accomplishment uncertain. The condition may be fulfilled, or it may not be fulfilled; and therefore the thing intended thereon, can have no certainty as to its accomplishment, in the mind of the intender. This then is that which is ascribed to the Lord Jesus: *Making his Soul an offering for sin, laying down his life a ransom for many, and tasting death, to free the children given him from death, praying together that those for whom he died, might be partakers of his glory*; yet was altogether uncertain whether ever any one of them, should at all partake of the good things, which in his whole undertaking of mediation, he aimed at. Thus is he made a surety of an uncertain covenant, a purchaser of an inheritance perhaps never to be enjoyed, a priest sanctifying none by his sacrifice, &c.

2. Is the accomplishment of this condition, upon which freedom depends in the intention of Christ, certain in his mind, under that intention? I ask then, whence that assurance doth accrue? Is it from his foresight of their good using their abilities to fulfil the condition to them prescribed? See then, whither you have rolled this stone? The folly, and absurdity of this, hath been long since sufficiently discovered.

But is it from hence, because by his death, he purchaseth for them, the completing the condition in them? Thus, he pays a price with intention that those for whom he pays it, shall be freed, by enjoying that freedom under such a condition as he procures for them; and thereupon knows, that at the appointed time, it shall be wrought in them. What differs this in the close from absolute freedom?

Further: feign some of them for whom Christ died to fulfil this condition, others not; and it will be more evident, that the greatest uncertainty possible, as to the issues of his death, must be assigned to him in his dying. The pretence of an effectual discriminating purpose of free grace, following the purpose of giving Christ promiscuously for all, will not salve the contradictions of this assertion. But the truth is, this whole figment of conditional freedom, is every way unfavoury; that very thing which is assigned for the condition of our freedom, being itself the chiefest part of it; the whole indeed as here begun, potential, conditional, not actual, not absolute issues and effects of the death of Christ, have been abundantly disproved already.

That which follows in Mr. Baxter from page 152, unto page 155. Chap. 19. belongs not to me; being only a declaration of his own judgment about the things in hand: wherein, although many things are not only incommodiouly expressed, to suit the unscriptural method of these mysteries, which he hath framed in his mind, but also directly opposite to the truth; yet I shall not here meddle with it, referring them who desire satisfaction in this business, to a serious consideration of what I have written to this purpose.

Page 155. Chap. 20. he returns to the consideration of my assertion concerning our deliverance *ipso facto*, by the blood of Christ: And tells you,

I do not understand M. Owen his meaning, for he saith, that Christ did actually, and ipso facto, deliver us from the curse and obligation; yet we do not instantly apprehend and perceive it, nor yet possess it: but only we have actual right to all the fruits of his death, &c. So he.

The things of that treatise were written with the pen of a vulgar scribe, that every one might run and read; whence then it should be, that so learned a man should not understand my meaning, unless from his own prejudice, I know not: however, I have now so fully delivered my sense and meaning as to these things, that I hope no place remaineth for disceptation thereabout. But let us look a little into Mr. Baxter's enquiry after that, which he professeth not well to understand:

1. *Whether, saith he, a man may fitly be said actually and ipso facto to be delivered and discharged, who is not at all delivered, but only hath a right to deliverance, I doubt.*

To unriddle this, with most of the following exceptions, and to resolve his doubt so far as I am concern'd, as having administered occasion thereunto, I shall transcribe the place from whence these difficulties are pretended to arise.

The passage is in *Lib. 3. Cap. 7.* of that treatise, page 140, 141. as followeth:

1. "That actual freedom from the obligation doth not follow the satisfaction made by Christ, cannot be granted. For by his death, he did deliver us from death, and that actually so far, as that the elect are said to die and rise with him: he did actually or *ipso facto* deliver us from the curse, by being made a curse for us. The hand-writing that was against us, even the whole obligation was taken out of the way, and nailed to his cross. It is true, all for whom he did this, do not instantly actually apprehend and perceive it, which is impossible. But yet that hinders not; but that they have all the fruits of his death in actual right, though not in actual possession: which last they cannot have until at least it be made known to them. As if a man pay a ransom for a prisoner detained in a foreign country; the very day of the payment and acceptance of it, the prisoner hath right to his liberty, though he cannot enjoy it, until such time as tidings of it is brought unto him, and a warrant produced for his liberty. So that, that reason is nothing but a begging *τὸ ἐν ἀρχῇ*. 2. The satisfaction of Christ by the payment of the same thing that was in the obligation, is no way prejudicial to that free gracious condonation of sin so often mentioned. God's gracious condonation of sin comprizeth the whole dispensation of grace towards us in Christ: whereof there are two parts: *First*, The laying of our sin on Christ; or making him to be sin for us, which was merely and purely an act of free grace. *Secondly*, The gracious imputation of the righteousness of Christ to us: or making us the righteousness of God in him; which is no less of grace and mercy: however that remission, grace, and pardon which is in God for sinners, is not opposed to Christ's merits; but ours. He pardoneth all to us, but he spareth not his only Son. The freedom then of pardon hath not its foundation in any defect of the merit or satisfaction of Christ, but in three other things: *First*, The will of God freely appointing this satisfaction of Christ: *Joh. 3. 10. Rom. 5. 8.* *Secondly*, In a gracious acceptance of that decreed satisfaction in our steads, so many, no more. *Thirdly*, In a free application of the death of Christ unto us: remission then excludes not a full satisfaction by the solution of the very thing in the obligation, but only the solution or satisfaction of him to whom remission is granted", &c.

All that is here affirmed, may be reduced to these heads:

(1.) Actual freedom from the obligation is the immediate fruit of the death of Christ: understand such an immediation, as I have often described.

(2.) Hence, Christ is said actually, or *ipso facto* to deliver us, because our deliverance which is to be accomplished *sub termino*, is the infallible, absolute, immediate issue and product of what he did for us. Actual and *ipso facto*, are opposed to the intervention of any such thing, as should make our deliverance to be only potential, or conditional.

(3.) Those for whom Christ doth work this deliverance, are not as to a *simulacrum* of time actually delivered: they neither enjoy, nor are acquainted with any such deliverance until the appointed time be come, but have actual right thereunto, to possess it in due season.

This being the sum and plain intendment of that place, I suppose there will not need any operous endeavour to remove the objections that are laid against it: and

and therefore to that before expressed, I say, Christ hath actually, and *ipso facto* procured our deliverance: hence we have actual right unto it, but not actual possession of it; and where the difficulty of this should rest, I know not. Men may as oft as they please create contradictions in their own minds, and entangle themselves with doubts in the knots which themselves have tied. But,

2. Knowledge, faith he, and possession of a deliverance are far different things.

(1.) He maketh them so, who plainly intimates, that the reason why it is not apprehended, is, because it is not possessed: and always speaks disjunctively of them.

(2.) Besides, this proposition of the distance of these two, is not universally true, as I could easily demonstrate.

3. Our knowledge therefore, he adds, doth not give us possession; so that the similitude fails: for it is the creditor's knowledge and satisfaction that is requisite to deliverance, and our creditor was not in a far and strange country, but knew immediately, and could either have made us quickly know, or turned us free before we had known the cause.

(1.) Whether or no, or how far knowledge gives us possession, I shall not now dispute; only considering in what sense knowledge is here used, and often in the Scripture, the deliverance also spoken of, being such, as no small part thereof consists in this knowledge, and without it (in the seed at least) is not; I cannot but say, that such kind of affirmations in things of this weight, are very slender proofs. Yea further, whereas the enjoyment of this deliverance is either as to the being of it, or to the comfort of it; the latter is given us by this knowledge merely, the former consists therein mainly, *Joh. 17. 3.*

(2.) Similitudes are allowed their grains to make them current: but yet, as our creditor's knowledge and satisfaction is required to our deliverance, so not that only; but ours also, as to our actual enjoyment of it. It is true, he could have made us quickly know it, but who hath been his counsellor? This is left to his sovereign and free disposal, our deliverance being purchased to be made out in the season thereby appointed. But, that God could have made us free, before we knew the cause; supposing his constitution of the way of salvation, revealed in the blood of Jesus, which lies at the bottom of all these disputes is a most anti-evangelical assertion, and diametrically opposed to the whole way of God's dealing with sinners. But he adds,

4. Neither can it be understood how God can so long deny us the possession of heaven, if we had such actual, absolute right so long ago, which seems to me to express a *jus ad rem*, and in re.

(1.) I love not to enquire into the reason of God's actings; which are according to the counsel of his own will? * and yet think it not very difficult to conceive how a Son is for a season kept as a servant, though he be heir of all.

(2.) He speaks as though this deliverance lay all in heaven; whereas it is here fully enjoyed on the earth, though not in all the degrees of the fruits thereof. †

(3.) If the right whereof we speak, were *jus in re*, I see not well indeed how God could keep us from the possession of it as Mr. Baxter says: a man cannot be kept long from what he hath. But, faith he,

5. If he mean a right to future possession, I do not see how right and possession should stand at so many years distance: to have right to God's favour, and possession of that favour, seem to me of nearer kin, except he should think that possession of favour is nothing but the knowledge or feeling of it; and that faith justifieth only in *foro conscientia*: but I will not censure so hardly until I know.

(1.) If at so many years distance it may not be allowed, he had done well to express at how many it might. For my part, placing this right upon the purchase of Christ, as before, and possession in the actual enjoyment of the fruits of that purchase; then referring the distance between them to the good pleasure of God, who had granted and established that right to an enjoyment *sub termino*, I see no difficulty, no perplexity in this at all.

(2.) That no small portion of favour, consists in a sense and knowledge of the kindness of God ‖ in its actings terminated upon the conscience, I must

* Eph. 1. 11. Gal. 4. 1. † Joh. 1. 12. Rom. 5. 11. Eph. 1. 11. Col. 1. 12, 13, 14. ‖ Psal. 4. 6. 2 Cor. 4. 6.

believe, whatever Mr. Baxter be pleased to censure. It is far more facile to give the hardest censures, than to answer the easiest arguments.

(3.) The place where faith justifieth I am not so solicitous about, as the manner how; which of all other ways commonly insisted on, I conceive not to be as it is our new obedience: yet that in this work, it looks further than the conscience, I easily grant.

The most of what is subjoyned to these exceptions, is fully answered in what went before.

As much as possible, I shall avoid all repetitions of the same things: only whereas he affirmeth, *That to have right to justification, and to have possession of it, is all one*; I must needs enter my dissent thereunto: which may suffice until it be attempted to be put upon the proof. If he shall say, that a right to a future justification at the day of judgment, is the same with the possession of present actual justification, it is neither true, nor any thing to the business in hand.

In the close, he shuts up this discourse, and enters into another; giving in his thoughts about the immediate effects of the death of Christ: a matter wherein he pretends to great accurateness, censuring others, for not being able to distinguish aright of them, and so to spend abundance of labour in vain, in their discourses thereabout*. Particularly here he denies, and calls it a dangerous error to suppose, that actual remission and justification are immediate effects of his death, or any right thereunto, which he attempteth to prove by sundry arguments.

Of the effects of the death of Christ, and what relation they all stand in thereunto, I have spoken at large before. Now because actual remission is denied to be an immediate effect of the death of Christ, and so potential remission, not once mentioned in the book of God, is tacitely substituted in the room thereof, and this also in opposition to what I had delivered, I shall briefly consider his arguments, and so give an end to this debate.

1. *What right soever God giveth unto men in things supernatural, such as justification, remission, and adoption, he giveth it by his written laws. But by these laws he hath given no such thing to any unbelievers, such as are the elect before conversion: therefore, &c.*

The major is evident: God's decree giveth no man a personal right to the mercy intended him. And for the minor, no man can produce the Scripture giving to unbelievers such a right.

(1.) Taking the laws of God in the strict and proper sense, it is so far from being a truth, that what right God gives to any, he gives it by his written laws; that indeed the laws of God give no right to any one, concerning any thing, whether supernatural or otherwise. The end of the law is not to give right, but to exact obedience†: and that chiefly, if not upon the sum, solely. The usual proper, genuine signification of God's laws, being his revealed will for our obedience, I know not why Mr. Baxter should bring them in, in the latitude of his single apprehension to be a medium in an argument. Hence,

(2.) Here is not a sufficient annumeration of causes; the promises of God are to be added, and those either made to us, or to any other for our good. But,

(3.) That the decree of God gives to no man a right to the thing concerning which the decree is, is so far from being a sufficient proof of the major, that it is in it self very questionable, if not unquestionably false. That the decree gives not being and existence to the things concerning which it is, is an old rule. That no right should from it arise, unto that thing by virtue thereof, is not yet so clear. Right is but *jus*: *jus est quod justum est*. If it be just or right, that any one should have such a thing, he is said to have a right thereunto. Now, supposing the decree of God, || that a man shall by such means, have such a thing, is it not just, equitable and condecant unto righteousness that he should have it? But yet further,

(4.) We are not at all speaking of a right founded on God's decrees (which considering what was proposed to be proved by this argument; I wonder how it found any mention here) (a) but upon two other things.

* *Πάντα τὰ μυστήρια, ἢ μυστήρια.* † *Lex aut punit, aut vetat, aut permittit, aut consulit, aut hortatur.* *F. de Leg.* 1 Joh. 3. 4. *Decretum nil ponit in esse, prædestinatio in prædestinato, æquin.* || *Eph. 1. 4. 2 Pet. 1. 1.* (a) *Cur urceus exit?*

1.) The covenant of God with Christ about the pardoning, justifying, and saving of those, for whose sin he should make his soul an offering: which covenant respecting Christ as mediator God and man, is not to be reckoned among the mere decrees and purposes of God, containing in it self all those promises and engagements whereon the Lord Jesus in the work of redemption rolled himself. Now in this covenant, God engaged himself, as I said before, to make out to those for whom Christ undertook, whatsoever was the fruit of his purchase, and that was what in his good pleasure was assigned thereunto: (b) And this is the first bottom of this right.

2.) The purchase of Christ being compleated by the performance of all things by divine constitution thereunto allotted, (c) and himself acquitted and exonerated of the whole debt of their sin for whom he suffered, which was charged on him; he makes demand of the accomplishment of the forementioned engagement made to him, concerning the freedom and deliverance of the persons whose sins were laid on him, and whose bringing unto glory he undertook.

On these two, I say it is, that our right to the fruits of the death of Christ, even before believing, doth depend: from hence at least it is right and equal, that we do in the time appointed enjoy these things. Yea to say, that we have right upon believing to the fruits of the death of Christ affirmed universally, can only be affirmed of a *jus in re*, such a right, as hath, at least in part, conjoynd actual possession, believing it self being no small portion of these fruits.

This argument then being fallacious, omitting the chief causes in annumeration, concludes not the thing proposed. Besides it is in no small measure faulty, in that the first thing proposed to be confirmed was, that remission of sin, and justification are not the immediate effects of Christ's death, whereof in this argument there is *in re*.

2. If God hates all the works of iniquity, and we are all by nature the children of wrath, and without faith it is impossible to please God, and he that believeth not is condemned already, then certainly the elect while they are unbelievers, are not actually *de facto*, no nor in personal right delivered from this hatred, wrath, displeasure, and condemnation: But, *Ergo*.

(1.) This argument, for what indeed it will prove, is handled at large in my treatise of redemption, as also re-urged in the pages foregoing. Against actual justification from eternity, it hath its efficacy.

(2.) It doth also conclude, that the elect whilst unbelievers, are not actually and *de facto* put in possession of the issues of love, faith being with the first of them. But,

(3.) That they have not upon the grounds forementioned, a right to these things. Or,

(4.) That justification is not the immediate effect of the death of Christ (being the sole things in question) it hath the same unhappiness with the former, not once to mention.

If we are justified only by faith, then certainly not before faith. But we are justified only by faith, *Ergo*.

(1.) If I mistake not, it is not justification before faith, but a right to the fruits of the death of Christ before faith, that is to be proved.

(2.) That justification is not the immediate effect of the death of Christ: to which ends for this argument, *valeat quantum valere potest*: to me it comes not within many miles of the thing in question. So that with the absurd answers supposed thereunto, we pass it by.

The like also I am enforced to say of the two other that follow, being of the same length and breadth with those foregoing, too short and narrow to cover the things in question, so that though they may have their strength to their own proper end, yet as to the things proposed to be proved, there is nothing in their genuine conclusions looking that way.

If I might take the liberty of guessing, I should suppose the mistake which lead this author to all this labour in vain, is, that the immediate effects of the

(b) Isa. 50. 5, 6, 7, 8, 9. (c) Joh. 17. 4. 2 Tim. 3. 16. Joh. 17. Heb. 9. 14.

death of Christ must be immediately enjoyed by them for whom he died: Which assertion hath not indeed the least colour of truth. The effects of the death of Christ are not said to be immediate, in reference to others enjoyment of them, but unto their causality by that death. Whatever it be, that in the first place is made out to sinners for the death of Christ, when ever it be done, that is the immediate effect thereof, as to them: as to them, I say, for in its first tendency, it hath a more immediate object.

If Mr. *Baxter* go on with his intentions about a tract concerning universal redemption, perhaps we may have these things cleared: and yet we must tell him before-hand, that if he draw forth nothing on that subject but what is done by *Amiraldus*, and like things to them, he will give little satisfaction to learned and stable men, upon the issue of his undertaking. I shall not presume to take another man's task out of his hand, especially one's who is so every way able to go through with it; else I durst undertake to demonstrate that treatise of *Amiraldus*, mentioned by Mr. *Baxter*, to be full of weak and sophistical argumentations, absurd contradictions, vain strife of words; and in sum, to be as birthless a tympanous endeavour, as ever so learned a man was engaged in.

For the present, being by God's providence removed for a season from my native soil, attended with more than ordinary weaknesses and infirmities, separated from my library, burdened with manifold employments, with constant preaching to a numerous multitude, of as thirsting a people after the Gospel, as ever yet I conversed withal; it sufficeth me, that I have obtained this mercy, briefly and plainly to vindicate the truth from mistakes, and something further to unfold the mystery of our redemption in Christ, all with so facile and placid an endeavour, as is usually upon the spirits of men, in the familiar writings of one friend to another. That it hath been my aim to seek after truth, and to keep close to the form of wholesome words delivered to us, will, I hope, appear to them that love truth, and peace.

Dublin Castle, December 20. 1649

τῷ θεῷ ἀποστομύζω δόξα.



death of Christ must be immediately enjoyed by them for whom he died. Which assertion hath not indeed the least colour of truth. The effect of the death of Christ are not said to be immediate, in reference to others enjoyment of them, but unto their causality by that death. Whatever it be, that in the first place is made out to sinners for the death of Christ, when ever it is done, that is the immediate effect thereof, as to them: as to them, I say, for in its first tendency, it hath a more immediate object.

If Mr. Baxter go on with his intentions about a tract concerning universal redemption, perhaps we may have these things cleared: and yet we must not him before-hand, that if he draw forth nothing on that subject, but what is done by *Abraham*, and like things to them, he will give little instruction to learned and stable men, upon the issue of his undertaking. I shall not presume to take another man's task out of his hand, especially one who is in every way able to go through with it; else I doubt whether to demonstrate that article of *Abraham*, mentioned by Mr. Baxter, to be full of weakness and sophistical arguments about contradictions, vain kind of words, and in sum, to be as barren a typhannous endeavour, as ever to learn a man was engaged in.

For the present, being by God's providence removed for a season from my native soil, attended with more than ordinary weaknesses and infirmities, separated from my library, burdened with manifold employments, with constant preaching to a numerous multitude, of us thinking a people after the Gospel, as ever yet I conceived withal; it suffices me, that I have obtained this mercy, briefly and plainly to vindicate the truth from mistakes, and something further to unfold the mystery of our redemption in Christ, all with to the end and place of an endeavour, as is usually upon the spirits of men, in the familiar writings of one friend to another. That it has been my aim to seek after truth, and to keep close to the form of *unbelief*, which is believed to us, will, I hope, appear to them that love truth, and peace.

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Dublin Castle, Decem-
ber 30. 1649

To the Reverend Mr. Baxter

